

PAUMA-CHARIYAM

पउमचरियं

(Chapters I-IV)

OF

VIMALA-SŪRI.

EDITED WITH

Introduction, Translation and Notes.

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PREFACE.

There is only one printed edition of Paumachariyam, that of Dr. Jacobi, who has edited its bare text years before. That edition, besides being scarcely available, is not at all designed for the students. The University of Bombay having prescribed the first four chapters of Paumachariyam for the F. Y. examination of 1937, we thought it our duty to edit that portion for the use of the F. Y. students.

In giving the text, we have followed the text in Dr. Jacobi's edition, correcting obvious mistakes and misprints. We therefore take this opportunity to express our indebtedness to Dr. Jacobi. In the introduction, we have dealt with some important topics regarding the book and its author and have added a useful summary of the four chapters. The translation is literal as far as possible and the notes are exhaustive; we have thus spared no pains in making the edition useful to the students.

We have to thank our friend Mr. A. T. Upadhye, but for whose help it would not have been possible to publish the book in time.

B. A. CHAUGULE.

N. V. VAIDYA.

CONTENTS.

				Page.
Preface	....	....	...	III
Introduction	...	...	....	V
Text	....	....	....	1-40
Notes	...	...	....	1-65
Translation	...	...	...	1-47



INTRODUCTION.

(1). Aspect of Narrative Literature.

No religion is supposed to be complete unless it has provided mythology and folk-lore to the common people. The mere presence of noble principles is not sufficient to attract the common folk. They want miracles. And it is in order to cater to the tastes of these people that all fable and mythology has originated amongst all the religions and then later on it became a 'sine quo non' for all the new faiths.

Thus, the Jainism and the Buddhism had certainly noble principles on the strength of which they might have normally opposed Brahmanism; and, in fact, for a time they actually did so. But theoretical disputes might satisfy the intelligentsia. They have no appeal for the masses who only judge by the results of such disputes and later on by the number of miracles a saint can perform. Thus the Jainas found that in order to fight Brahmanism with success, they must have all the arms, and weapons that their adversaries possess. What they did was however something marvellous. They, in fact, raided the armoury of their opponents and took possession, so to say, of the weapons of the enemy. In plain terms, the Jainas have borrowed practically all their mythology from the Brahmins. And so also have the Buddhists. Thus the Jainas have borrowed the Kṛṣṇa's legend and also the other popular Rāma legend with such changes as would suit their purpose. They have made the heroes embrace Jainism and ultimately their heroes renounce the worldly life and take to Jain faith. It must be admitted

however, to their credit, that they have given a human touch to the mythology which they have thus distorted. According to them, it was not with the help of monkeys that Rāma defeated Rāvana,—which appears absurd on the face of it—but of Vidyādharas having the signs and emblems of monkeys. Then again, Rāvana was not a ten-faced monster, but an ordinary one-faced mortal wearing a jewelled-necklace having nine pendants in which his face was reflected nine times. Sītā was not dug up from the earth but was normally conceived and born of a woman. In this way they have tried to give it an appearance of reality and a touch of humanity to the whole thing, retaining at the same time the divine and supernatural element necessary for impressing the minds of the common people. They have thus their own accounts of the legends of Rāma and Kṛṣṇa,—the two great heroes of the National Epics of the Hindus. For the present we are concerned only with the Jain Version of the Rāmāyana.

(2.) Pauma-chariyam—The Jain Version of Rāmāyana:—

The present work Pauma-chariya (Padmacharita) is written by Vimalasūri. The life of Padma—which is another name for Rāma—is told in 118 cantoes, which are, however, only in partial agreement with the Rāmāyana. The names for chapters 1 to 35 are ' uddeśas ' and later on they are called Parvanis. Vimala does not want to agree with the Rāmāyana of Vālmiki, which according to him is merely a big lie, but his desire is to place the Life-history of Rāma before the public as it was communicated by Gautama, the senior-most disciple of Mahāvīra to the king Srenika (Bimbisāra) in accordance with Mahāvīra's own instructions.

(3). The object of Pauma-chariyam:—

* Through the mouth of King Shreṇika, the author voices his intention in writing Pauma-chariyam. King Shreṇika cannot believe the narrations in Rāmāyana. He thinks the accounts in Rāmāyana to be perverted and false because of ideas contrary to reasoning (II. 116-117). He points to the following inconsistencies in Rāmāyana:—Rāvana though a demon as valourous as the best of gods, was vanquished by lower creatures like the monkeys (III. 9). ; Rāma pierced a golden-bodied deer with an arrow and Vāli was killed treacherously (III. 10) Kumbhakarna used to sleep for six months (III. 12). A bridge was built by the monkeys on the great ocean (III. 12). It is to remove these and such other inconsistencies, anomalies and supernatural elements that Pauma-chariyam is written as is evident from the words of Gautama who says, ' All that the bad poets have described (in Rāmāyana etc.) is a lie (III. 15).

(4). The author and his date.

Very little is known about the life and parentage of Vimalasūri, the author of Paumachariya. All that we can gather from the concluding verses of Paumachariya is that he belonged to the Nāgīlvamśa and that his teacher and grand teacher were Vijaya and Rāhu respectively.

The date of Vimalasūri has not yet been finally settled. However, by examining the current theories and the available material, we may arrive at a provisional date. The author himself states that he composed his Paumachariya in 530 A. V, which would be 64 A. D, accepting Dr. Jacobi's date of the Nirvāṇa of Mahāvīr. The Nāgīlvamśa to which

our author belonged has been identified with the Nāgendra gachchha which, according to Kalpasūtra, was established in 93 A. D. So allowing a period of about 50 years for the teacher and grand teacher of Vimāla, we must place him somewhere in the second century A. D.

Dr. Jacobi assigns the 3rd century A. D. for the composition of Paumachariya. He traces certain Greek influences in Paumachariya. For instance, Paumachariya contains a verse which describes the planets by their Greek terms. He assumes that Greek influence cannot be traced in India before the 3rd century A. D. This is Dr. Jacobi's main argument for assigning such a late date for Paumachariya. A Nepalese manuscript of Yavan-jātaka which has been now discovered shows traces of Greek influence, and its date has been accepted to be 169 A. D. It may be safely concluded from this that the evidence of Greek influence alone is not sufficient for pushing forward Vimāla's date to the 3rd century A. D.

Following Dīwan Bahadur K. H. Dhruva, S. C. Upadhyaya has attempted to place our author in the 7th or the 8th century A. D. But his arguments are not convincing. He, too, discovers Greek influence in the work. From this, at the most, it can be concluded that the author could not have lived before the Christian Era. The date given by the author himself, which is the earliest one, comes after the Christian era. Upadhyaya's argument of the use of the 'Text word' is also not convincing. By what stretch of reasoning can it be said that Vimāla followed Māgha and others from whom he differed in the use of the 'Text word'?

He further argues that Vimala is much influenced by later dramatists and poets such as Kālidāsa and others in the descriptions of the seasons etc. This argument has been dismissed by Prof. Abhyankar who remarks:—“*The descriptions of the seasons, water sports, hells, and amorous gestures have been more or less conventional ones, ever since the time of the earliest Indian epics, and similarity of thought and expression in this matter can never be a criterion for the fixing of the dates of any two writers whose writings show much resemblance in those matters.*”

Finally having assigned such a late date for Vimala as the 7th or 8th century A. D., how can Mr. Upadhyaya agree with Dr. Jacobi in saying that the language of Paumachariya is “primitive” and “not yet grammatically refined”?

Therefore, relying on the fact that our author belonged to the Nāgilvamśa, that Yavanajātaka—which also shows Greek influence in it—has been placed in the 2nd century A. D. and that Vimala has not borrowed from later dramatists and poets, we will not be much in the wrong if we discard all other current dates and place Vimala in the 2nd century A. D.

(5). The Language and style.

The book is written in Jain Mahārāstri. It differs from the principal Prākṛt in the following points:—(i) यधुति. As a general rule, when क, ग, च, ज, etc. are dropped, the remaining अवर्णः e अ or आ, if preceded by अ or आ, is pronounced like a lightly articulate य. Thus नयर becomes नयर; in Jain Mahārāstri however, we have this य even

when preceded by vowels other than अ or आ. Thus लोक would be लोअ in Jain Mahārāstri, while it is लोक or लोअ in the principal Prākṛt. (ii) Non-initial न is invariably changed to ण, while initial न is changed to ण optionally. But in Jain Mahārāstri, generally the initial न is retained. (iii) In Jain Mahārāstri, देश्य words are used here and there. Besides these general characteristics we find that the language of पद्मचरिय is influenced by the Ardhamāgadhī language, for we come across forms like कहु. Cases are interchanged. For instance Loc. is used for Inst. Similarly, Inf. is used for Abs. and vice versa.

True to the tradition of epic writers, the author has sustained the narrative interest to the end of the book. But the peculiar feature of his book is the introduction of religious sermons in many places. The author loses no opportunity of doing this. We may even venture to say that he is at pains to introduce such sermons and they occupy the major portion of the book. The author is at his best when writing these sermons. He also does his duty equally well in giving descriptions of countries, towns and kings, though such descriptions are free from the high ornamental style of later times. The vocabulary is simple and Desī words are used freely. The style is, thus, suited to the intellectual level of the average reader for whom it is intended.

SUMMARY.

(6). Chapter I.

The author begins his work by offering salutations to the twentyfour Tīrthankaras, their Gaṇadhara and other great sages. He then gives his intention of narrating the story

of Padma (Rāma) 'as it has been handed down traditionally'. 'The origin of the world and races, Rāma's departure to the forest; birth of Lava (Lava) and Ankuśa (Kuśa), Rāma's Liberation and his various previous existences—are the seven topics in this Parāna. (32). He then gives a very brief summary of all the chapters Chapter I, therefore, serves as a table of contents for the whole book.

Chapter II.

'In the Island of Jambudwīpa, in the southern part of the Bharata country, there is a country named Magadha' (1). 'In the very midst of this country, there was an ancient town named Rājapura.' (8). A king by name श्रेणिक ruled there. (15). There was another town by name Kunda-grāma where ruled an excellent king by name Siddhārtha (21) He had a wife called Triśalā (22). Mahāvira, the twenty-fourth and last Prophet of the Jains was born of them. 'Once upon a time, the Vira Jina having known the defect of the worldly life became full of detachment and entered the ascetic order (29). After he got omniscience, he wandered enlightening the noble beings by his preaching (36). In the course of his wanderings Mahāvira once went to the great Vipulā mountain (37). Indra with various other gods went to Mahāvira to pay respects (38-47). Shrenika the king of Magadha, went there to pay homage to Mahāvira (48). In the assembly of kings and gods, Gautama, the foremost disciple of Mahāvira, asked him about religion (60). 'Then Jina having a serene voice preached in Ardhamāgadhī language the religion which causes welfare of all the living beings (61). Mahāvira's sermon:—The world consists of living and non-living substances. The soul which

is originally pure comes into contact with Karma and enjoys happiness or misery according as its actions are good or bad. It has to wander through the four existences of gods, human beings, lower creatures and hell beings. It is only with difficulty that the human birth is obtained. There are some men who even after getting the human birth do not make good use of it and lose it like the nectar in the hand. While others turn it to good account and obtain infinite bliss. Jain religion is like a boat to cross the ocean of worldly life (62-96). Listening to this sermon, the gods, the kings as also king Shrenika returned (98). Shrenika saw Mahāvīra in the dream and asked him his doubts (102). When he woke up, he pondered over the sermon of Mahāvīra and some doubts occurred to him about the life of Rāma. In order to get his doubts removed, he became eager to go to Mahāvīra.

Chapter III.

Accordingly he went to Gautama, the foremost disciple of Mahāvīra. Shrenika then disclosed his doubts about Rāmāyana and expressed his desire to listen to the history of Rāma from him. Before narrating the story of Rāma, Gautama gave the detailed information and history of the Universe. The human world is situated in the middle of the Universe. In its centre is the continent of Jambū which is surrounded by Lavana ocean. The Jambū Dvīpa has got six mountains which divide it into seven countries such as Bharata, Airāvata and others.

In the Bharata country were born the fourteen Kulakaras of whom Nābhi was the last. He had a wife named Marudevi. Vṛṣabha, the first prophet of the Jains, was born of her

womb. When he was born, Indra with various other gods came down to the house of Nābhi. The delighted gods showered jewels on the house of Nābhi. Hariuegamesin, the general of the army of gods, took the Jina Vṛsabha in his hands and brought him near the king of gods. The gods then took him to the mountain Meru where they bathed him with the water of the milky ocean. After offering prayers, Indra brought back Vṛsabha and caused him to be placed on the lap of his mother. Then the gods returned.

When Vṛsabha was grown up, he assumed the kingship and carried on the government. He had hundred sons beside Bharata and Bāhubali who were prominent and had two daughters named Brāhmi and Sundari. It was in his time that the orders of Kṣatriya, Vaiśya and Shūdra were established.

Once on seeing a blue garment, he became averse to worldly life and thought of practising penance. On learning this thought in his mind, the Lokāntika gods came down and praised him for the same. Then they, along with Vṛsabha, went to the park Vasantatilaka where the Jina took the initiation of a monk. The gods having celebrated the festivity for renunciation of the Jina, went to their respective places. And the Jina wandered on the earth in the company of four thousand ascetics.

Once Nami and Vinami went to Vṛsabha and stood near him with swords in their hands. Then Dharanendra went there and asked, 'For what reason are you both standing near the Jina'. Nami replied, 'Oh lord, we have no royal splendour and it is for this purpose that we have approached the Jina'. As soon as these words were uttered, Dharana bestowed on them diverse lore possessing supernatural powers. The best mountain Vaitādhya was recommended

for their residence. The demi-god Nami, having gone to the southern range of that mountain, founded fifty cities. In the northern range also were founded many cities. And this region became the residence of the Vidyādhara: And these Vidyādhara living in both the ranges enjoyed all prosperity and happiness and followed the pure path of religion preached by the Jina.

Chapter IV.

Then the revered Tīrthankara began to wander over the earth. Once in the course of his wandering he went to Gajapura where ruled king Shreyāsa. When he started on his begging tour, it was only after a long time that he was offered the juice of sugar-cane by king Shreyāsa, the people being ignorant of the mode of offering alms to the ascetics.

By the annihilation of Ghāti Karmas, he got omniscience. Knowing the attainment of omniscience, the gods went to pay homage. Then the Gaṇadhaba said, 'Revered sir, the living beings being helpless wander in the infinite worldly life; tell them the means to cross it'. Thereupon, the Jina delivered a sermon on the religion to be observed by the monks and householders.

Vrsabha's sermon:—

'The five great vows, the five ways of carefulness and the three controls constitute the religion of the ascetics'. 'That which is possessed of the five lesser vows and is spread over the seven disciplinary vows, is the religion of householders'.

'Listening to the words of religion preached by the Jina, the crowds of men and gods obtained right faith and

became averse to worldly life.' 'Some of them became ascetics; others accepted the vows of the householders'.

'At that time, full sovereignty was obtained by king Bharata'. 'The hundred sons of the revered Jina Vṛṣabha accepted monkhood'. Bāhubali was always hostile to Bharata. A fight ensued between them in which Bharata was defeated. But at this very moment, Bāhubali was enlightened, determined to be an ascetic and began to practise penance.

Now the king Shreṇika asked Gautama about the origin of the class of Brahmins. In reply, Gautama said:—
Origin of the Brahmins:—

Once king Bharata invited the ascetics in the company of Vṛṣabha to take food in his house. But this being not allowed for the ascetics, they declined it. Bharata then invited the householders and honoured them greatly. Matisāgara, a minister of king Bharata told him a prophecy that the house-holders honoured by him will be heretics in the time of Mahāvīra, the twenty-fourth Tīrthankara. At this, Bharata ordered them to be banished. Thereupon being teased by the people, they sought resort of Vṛṣabha. Vṛṣabha prohibited Bharata from teasing them in the words, 'Do not strike' (*मा हृण*). On this account, they were called Māhanas (Brahmins).

'Having shown the path of religion to the people, the revered lord of the three worlds (Vṛṣabha) obtained liberation on the mountain Astāpada'.

पउमचरियं ।

सिद्धसुरकिन्नरोरग-दणवइभुवणिन्दयन्दपरिमहिये ।

उसहं जिणवरयसहं अवसप्पिणिआइतित्थयरं ॥ १ ॥

अजियं विजियफसायं अपुण्णमवसंभवं भवविणासं ।

अभिनन्दणं च सुमहं पउमाभं पउमसच्छायं ॥ २ ॥

तिज्जगुत्तमं सुपासं ससिप्यमं जिणवरं कुसुमदन्तं ।

अह सीयलं मुणिन्दं सेयंसं खेव वसुपुज्जं ॥ ३ ॥

यिमलं तट्ठा अणन्तं धम्मं धम्मासयं जिणं गान्ति ।

कुन्थुं वसायमहणं अर जियारिं महाभागं ॥ ४ ॥

माल्लं मालियमवाहं मुणिमुज्जयसुज्जयं तियसनाहं ।

पउमस्स इमं चरियं जस्स य तिच्छे समुप्ययं ॥ ५ ॥

नमि नेमि तह य पासं उरगमहाफणिमणीसु पज्जलियं

वीरं विलीणरयमल तिहुयणपरिघन्दियं भयवं ॥ ६ ॥

अन्ने पि जे महारिति गणहर अणगार लद्धमाहप्ये ।

मणवयणकायगुत्ते सत्त्वे सिरसा नमंस्सामि ॥ ७ ॥

नामावलियनिवडं आयसियपरंपरागयं सत्त्वं ।

योच्छामि पउमचरियं अट्ठाणुपुब्बि समासेण ॥ ८ ॥

को वणिणऊण तीरह नीसेसं पउमचरियसंरन्धं ।

मौत्तुण केवलजिणं तिकालनाणं हवइ जस्स ॥ ९ ॥

जिणवरमुहाओ अट्ठो जो पुब्बि निग्गओ बहुविप्यो

सो गणहरेहि धम्मिओ सखेवमिणो य उवइट्ठो ॥ १० ॥

एवं परंपराए परिहाणी पुब्बगन्यअच्छाणं ।

नाऊण कालभावं न रुसियव्वं बुहज्जेणं ॥ ११ ॥

अत्थेत्थ विसंमसीला केवि नरा दोसमहणतल्लिच्छा ।

तुट्ठा वि सुभणिपहिं एक्कं पि गुणं न गेण्हन्ति ॥ १२ ॥

सब्बन्तुभासियत्थं भणन्ति कइणो जेहागमगुणेणं ।

किं वज्जसुइभिन्ने न रियइ तन्तू महारयणे ॥ १३ ॥

एत्थं चिय परिसाए नराण चित्ताइ बहुवियप्पाइं ।

को सक्को घेतुं जे पवणहयाइं व पत्ताइं ॥ १४ ॥

तित्थयरेहि वि न कयं एक्कमयं तिहुयणं मुयधरेहिं ।

अहारिसेहि किं पुण कीरइ इह मन्दबुद्धीहिं ॥ १५ ॥

जइ वि हु दुग्गहहियओ लोगो यहूकूडकवडमेहाधी ।

तह वि य भणामि संपइ स बुद्धिविहवाणुसारेणं ॥ १६ ॥

देहं रोगाइणं जायं तडिविलसियं पिव अणिच्चं ।

नवरं कव्वगुणरसो जाव य ससिसुराहवक्कं ॥ १७ ॥

तह्हा नरेण निययं महइमहापुरिसकिसणुच्छाहं ।

हियए चियं कायव्वं अत्तारणं वेयमाणेणं ॥ १८ ॥

ते नाम होन्ति कण्णा जे जिणवरसासणम्मि सुइपुण्णा ।

अन्ने विदूसगस्स व दारुमया चेव निम्मविया ॥ १९ ॥

तं चेव उत्तमङ्गं जे घुम्मइ घण्णणाइ सामन्ने ।

अन्नं पुण गुणरहियं नालियरकरद्धयं चेव ॥ २० ॥

जिणदरिसणुज्जया वि हु जे नयणा ते हवन्ति सुपस्तथा ।

मिच्छत्तमइलिया पुण चित्तयरेणं व निम्मविया ॥ २१ ॥

जिणवरकहाणुरत्ता दन्ता ते होन्ति कन्तिंसंजुत्ता ।

सेसा सिलेसकज्जे जाया वि हु वयणन्नन्धम्मि ॥ २२ ॥

किं नामियाणं कीदृ यदुविहससुगन्धगन्धलुडाए ।
 मुसुयत्यगन्धगन्धं ज्ञा न वि ज्ञाणेइ लोणम्मि ॥ २३ ॥
 जे वि य सममुत्तावं भणन्ति ते उत्तमा इहं ओट्टा ।
 अग्ने सुत्तजत्तुगा पट्टीमंबुकसमम्मरिसा ॥ २४ ॥

ज्ञा ज्ञाणेइ समयरस्मं मा जीहा सुन्दरा हवइ लोए ।
 दुव्वयणतिक्कधारा सेसा छुरिय व्व नवघडिया ॥ २५ ॥
 तं पि य हवइ पहाणं मुहकमलं तं गुणेषु नत्तिहं ।
 अन्नं विहं य भण्णइ भरियं त्रिय दन्तकीडाणं ॥ २६ ॥

जो पढइ सुणइ पुरिसो मामण्णे उज्जमेइ सत्तीण ।
 नो उत्तमो इ लोए अन्नो पुण सिप्पियकओ व्व ॥ २७ ॥
 भव्यायरेण एव पुरिसेणं उज्जिऊण मूढन्तं ।
 होयव्यं नयमइणा जिणमाग्गणभत्तिजुत्तेण ॥ २८ ॥
 अह पउमच्चरियतुहं वीरमहागयवरेण निम्मविए ।
 मग्गे परंपराए अज्ज वि कइकुञ्जगण गमो ॥ २९ ॥

तह कइघरगयमयगन्धलोलुओ महुयरो व्व मग्गेणं ।
 पयदाणविन्दुदिट्ठी अहमधि नेणं त्रिय पयट्ठो ॥ ३० ॥

सुत्ताणुसारम्मरिसं रइयं गाहाहि पायडफुडत्थं ।
 विमलेण पउमच्चरियं संखेवेणं निम्मामेह ॥ ३१ ॥

ठिइयंससमुप्पत्ती पत्थाणरणे लवंकुसुप्पत्ती ।
 निव्वाणमणेयभवा सत्त पुराणेत्थ अहिगारा ॥ ३२ ॥
 पउमस्स चेट्ठियमिणं कारणमिणमोऽहिगारसंजुत्तं ।
 तिसल्लासुण्ण भणियं सुत्तं संखेवओ मुणइ ॥ ३३ ॥

वीग्गस्स पवरठाणं विउलगिरीमत्थए मणभिरामे ।
 तह इन्दभूइकहियं सेणियरणस्स नीसेसं ॥ ३४ ॥

कुलगरवंसुप्पती नीईण लोणकारणं चेव ।
 उत्तमजिणत्तम्मणुच्चव अहिसेयं मन्दरगिरिम्मि ॥ ३५ ॥
 उवपसं चिय विविहं लोणस्स य अत्तिनासणं चेव ।
 सामण्णकेवलुच्चव अइसयकुसुमोहवुट्ठीओ ॥ ३६ ॥
 सच्चसुरासुरमहियं निव्वाणं परममोक्खमाहप्पं ।
 भरहस्स बाहुवलिणो तह संगमं जहायत्तं ॥ ३७ ॥
 जाईण य उप्पत्ती कुत्तित्थणविविहवेसधारीणं ।
 विज्जाहरणंस्स य उप्पत्ती विज्जुदन्तस्स ।
 उवसणं पि य घोरे मुनिवरणसहस्स संजयन्तस्स ।
 केवलनाणुप्पत्ती विज्जाहरणं च धरणेणं ॥ ३९ ॥
 अजियस्स य उप्पत्ती पुण्णघणसुहासुहं समोसरणे ।
 विज्जाहरस्स दिअं सरणं जह रक्खसिन्देणं ॥ ४० ॥
 दिअं रक्खसयइणा ठाणं च वरो जहा कुमारस्स ।
 सगरस्स य उप्पत्ती दुक्खं सामण्णनिव्वाणं ॥ ४१ ॥
 अइफन्तमहारक्खो जम्मणविहवस्स कित्ठणं चेव ।
 तह रक्खसयंसस्स य पवत्तणं चेव नायव्यं ॥ ४२ ॥
 घाणरकेऊण तहा वंसुप्पती कमेण नायव्वा ।
 तडिकेसिस्स य चरियं उदहिकुमारेण सहियस्स ॥ ४४ ॥
 किक्किन्धियन्धयाणं सिरिमालाखेयराण आगमणं ।
 वहणं च विजयसीहस्स कोवणं असणिवेयस्स ॥ ४५ ॥
 अन्धयवहं पवेसो पायालंकारपुरवरे तइया ।
 किक्किन्धिपुरनिवेसं महुगिरिउवारीं मणभिरामं ॥ ४५ ॥
 लद्धागमणपवेसं मुकेसिपुत्ताण बलमहन्ताणं ।
 निग्घायमरणहेऊ मालिस्स य संपयं विउलं ॥ ४६ ॥

वेयङ्गदक्षिण्णाण सेढीण चक्रवालनयरम्मि ।
 इन्दस्म य उयत्तो विजाहरसेदिसामितं ॥ ४७ ॥
 मालिस्स व्हं जुज्जे वेसमणकुमारत्रम्मणुप्पन्ती ।
 कुसुमन्नवरुज्जाणे सुमालिपुत्तस्स य पवेसं ॥ ४८ ॥
 केकसिस्सहमंजोगं निदरिस्सणं तन्न्य परमसुमिणाणं ।
 जणणं च दहमुहस्स य विजासमुवासणं चेव ॥ ४९ ॥
 खोहं जप्पत्तस्स अणादियस्स तह आगमं सुमालिस्स ।
 मन्दोयरीपे लम्भं कक्षाण निरिप्पवणं चेव ॥ ५० ॥
 तह भाणुकण्णचरियं कोयं वेसमणउप्पमं चेव ।
 रक्खवत्तप्पक्खाण रणं घणयस्स तवो य नायव्यो ॥ ५१ ॥
 दहमुहलङ्कागमणं अवलोयणपुच्छुणं जिणयरणं ।
 हरिसेणस्स य चरियं पुण्णं तह पायमहणं च ॥ ५२ ॥
 गहणं मत्तमहागय भुवणालंकारनामवेयस्स ।
 टाणं त्रमस्स लद्धं रिक्खवरयाइयकिक्किन्धो ॥ ५३ ॥
 दहवयणदूस्सणाणं पायालंकारपुरधरपवेसं ।
 चन्दोयरस्स विरहे अणुगहादुक्खत्तसंघट्ठं ॥ ५४ ॥
 नं सो विराहियपुरे सुग्गीवसिरीसमागमं चेव ।
 घालिस्स य पव्वज्जा खोहं अट्ठावयनगस्स ॥ ५५ ॥
 सुग्गीवसुत्ताराण लम्भं मरणं च साहसगइस्स ।
 संतायं चिय परमं वेयङ्गमं दहमुहस्स ॥ ५६ ॥
 अणरण्णसहसकिरण्ण ताण वेरग्गत्तन्ननासं च ।
 महुपुव्वमवक्खाणं उवरम्माय य अहिलासं ॥ ५७ ॥
 विजाणं चिय लम्भं महिन्दरायस्स लच्छिनासं च ।
 दहमुहमन्दरगमणं पुणरवि य नियत्तणं चेव ॥ ५८ ॥

अणगारमहरिसिस्म वि अणन्तविरियस्स केवलुप्पत्ती
रावणनियमग्गहणं हणुयस्स समुच्चवं चेव । ५९ ॥

अट्टाययस्स उवरिं महिन्दंपल्हायदरिसणसिणेहं ।
पवणञ्जयस्स कोवं तह अञ्जणउज्झणं चेव ॥ ६० ॥

सिट्ठं च मुणिवरेणं हणुयपरभवसमूहसंयन्धं ।
सई हणुरूहपुरे कया य पडिसूरनामेणं ॥ ६१ ॥

भूयाडवीएँ मज्जे पवणञ्जयस्सेयरस्स य निभोगं ।
तह दरिसणूसवसुहं विज्जाहरिअञ्जणाएँ समं ॥ ६२ ॥

पवणञ्जयपुत्तमहावलस्स नह दारुणं रणं परमं ।
रज्जं दसाणणस्स य जिणउस्सेहन्तरं चेव ॥ ६३ ॥

थलकेसयपडिसत्तूण चेट्ठियं चक्कवट्ठिपमुहाणं ।
दसरहरज्जुप्पत्ती केगइयरसंपयं परमं ॥ ६४ ॥

इन्देण समं जुज्झं कारुण य गिणिहयं दहमुहेणं ।
संवेगसमावन्नो नरवइ दिक्खं समणुपत्तो ॥ ६५ ॥

गामस्स लक्खणस्स य भरहस्स च तह य सत्तुनिहणस्स ।
० उप्पत्ती सीयाए विदेह तह सोगसम्बन्धं ॥ ६६ ॥

नारयसीयालिहणं दट्ठूण सहोयरस्स मूढत्त ।
कन्नासयंवरत्थं उप्पत्ती चावरयणस्स ॥ ६७ ॥

दसरहनिवस्स दिक्खं पासे मुणिसव्वभूयसरणस्स ।
वक्कयभवाण कहणं समागमं चेव सीयाए ॥ ६८ ॥

वेगइयरस्स लम्भं रज्जं भरहस्स परममाहण्यं ।
तह लक्खणो य रामो सीया य गया विदेमम्मि ॥ ६९ ॥

तह वज्जकण्णनरवइ-विचेट्ठियं घरकुमारिलम्भं च ।
वसिक्कारुहभूर्हं विमोयणं चालिखिहस्स ॥ ७० ॥

अरुणुगामासन्ने रामपुरिनिवेशनं परमरम्भं ।
 वणमालासंज्ञायं अश्विरियसमुग्रहं चैव ॥ ७१ ॥
 लाभो जियपडमाण कुलदेसविहसणाण उवसम्भं ।
 वंसगिरिमत्थओवरि जिणहरकरणं च रामेण ॥ ७२ ॥
 दड्डुण दाणविभयं जडाउणो नियमलद्धमाहणं ।
 नागरहारोहं चिय संवुक्कविवायणं चैव ॥ ७३ ॥
 पैनाइपुत्तागमणं सरदूसणविग्गहं परमयोरं ।
 सीयाहरणनिमित्तं सोगं चिय रामदेवस्स ॥ ७४ ॥
 मिग्गं घिराहियस्स य आगमणं दूसणस्स य यहं च ।
 रयणजडिघिज्जनासं सुम्माथसमागमं चैव ॥ ७५ ॥
 साहसगइस्स य यहं सीयापडियत्तिकारणं लम्भं ।
 मिलणं विहीसणेणं विज्जायलकेसिसंपत्ती ॥ ७६ ॥
 तह कुम्भयण्णइन्दइ भुयङ्गपासेसु यन्धणं परमं ।
 लक्खणसत्तिपहारं तह य विसल्लागमं चैव ॥ ७७ ॥
 दहमुहपवंसणं चिय भयणं जिणसन्तिसामिनाहस्स ।
 तह पाडिहेरगमणं लङ्कारे पवेसणं चैव ॥ ७८ ॥
 थक्कुपर्त्ता तह लक्खणस्स दहमुहविवायणं चैव ।
 यरजुवईण पलायं आगमणं चैव केवल्लिणो ॥ ७९ ॥
 इन्दइपमुहाण तहा दिक्खा सीयासमागमं चत्तं ।
 नारयलङ्कागमणं साण्यपुरीषवेसं च ॥ ८० ॥
 पुच्चमवाण य चरियं भरहगयाणं जहा समक्खायं ।
 भरहस्स य पच्चज्जा दविओ चिय लक्खणो रत्तं ॥ ८१ ॥
 लद्धा मणोरमा वि य सिरिवच्छालीढदेहधारिस्स ।
 मरणं च समावन्नं सुमहल्लवणस्स संगामे ॥ ८२ ॥

महुरापुरिदेसस्स य उवसग्गविणासणं ज्ञणवयस्स ।
सत्तरिसीण उवत्ती सीयानिब्वासणं चेव ॥ ८३ ॥

अह वंज्जज्जल्लघनरवइदिट्ठा सीया लवंकुसुप्पत्ती ।
जेऊण नरवरिन्दे पियरेण समं कयं जुज्झं ॥ ८४ ॥

सयलज्जणभूसणाणं नाणुपत्ती सुराण आगमणं ।
वत्तं च पाडिहेरं सीयार्षे भीसणमवोहं ॥ ८५ ॥

घोरं तयोविहाणं कयन्तवयमे सयंवरे खोहं ।
दिक्खं य कुमारणं भामण्डलदुग्गई चेव ॥ ८६ ॥

इणुयस्स य पब्बज्जा लक्खणपरलोगगमणहेउम्मि ।
लवणकुसाण य तघो रामपलावं च सोगं च ॥ ८७ ॥

पुब्बभवदेवज्जणियं दिक्खं चिय राघवस्स निगन्थं ।
केवलनाणुप्पत्ती तहेव निव्वाणगमणं च ॥ ८८ ॥

सव्वं पि एवमेयं सुणन्तु इह सज्जणा य मज्झस्था ।
त्तिञ्चिपहं संपत्तं पउम विमलेण भावेण ॥ ८९ ॥

एयं अट्टमरामदेवचरियं वीरेण सिट्ठं पुरा
पच्छा उत्तमसाहवेहि धरियं लोगस्स उब्भातियं ।
एत्ताहे विमलेण पायडफुडं गाहानिवद्ध कयं
सुत्तयं निमुणन्तु संपइ महापुण्णं पवित्तक्खरं ॥ ९० ॥

॥ इति पउमचरिए सुत्तविहाणो नाम उद्देशो समप्तो ॥

चच्चरचउक्कमणहर-पेच्छणयमहन्तमहुरनिग्घोसं ।

पण्डियज्जणसुसमिद्धं अक्खलियचरित्तवहुसत्थं ॥ १३ ॥

किं जेपिण्ण वहुणा तं नयरं गुणसहस्सआवासं ।

अमरपुरस्स य सोहं घेत्तूण व होज्ज निम्मवियं ॥ १४ ॥

एवंविहे य नयरे वसइ निवो तत्थ सेणिओ नाम ।

नरवइगुणेहि जुसो वेसमणो चेव पच्चक्खो ॥ १५ ॥

भमरानिभनिद्धकेसो वियसिययरपउमसरिसमुहसोहो ।

घणपीणकट्ठिणस्सन्धो थोरुअयदीहवाहुजुओ ॥ १६ ॥

विट्ठिण्णपिहुलवच्छो करयलसमगिज्झललियतणुमज्जो ।

मयरायसरिसकडियेड समहियवरहत्थिहत्थोरु ॥ १७ ॥

कुम्मवरचारुचलणो सोवण्णियपव्वओ व्व दिप्पन्तो ।

चन्दो व्व सोमवयणो सलिलनिही चेव गम्भीरो ॥ १८ ॥

तं नत्थि जं न-याणइ नरिन्दविज्जाणनाणमाहण्यं ।

सम्मत्तलद्धयुद्धीं गुरुदेवयपूयणसमत्थो ॥ १९ ॥

यिधिहकलागमकुसलो वि माणवो तस्स वरनरिन्दस्स ॥

सुचिरं पि भण्णमाणो गुणाण अन्तं न पाविज्जा ॥ २० ॥

अत्थेत्य भरहवासे कुण्डमामं पुरं गुणसमिद्धं ।

तत्थ य नरिन्दवसहो सिद्धत्थो नाम नामेणं ॥ २१ ॥

तस्स य वहुगुणकलिया भज्जा तिसल त्ति रुवसंपन्ना ।

तीए गम्भम्मि जिणो आयाओ चरिमसमयम्मि ॥ २२ ॥

आसणकम्पेण सुरा मुणिऊण जिणेसरं समुप्पन्नं ।

सव्वे वि समुच्चलिया परिओसुव्विअरोमज्जा ॥ २३ ॥

आगन्तूण य नयरे गन्धोदयवारिवरिसणं काउं ॥

घेत्तूण जिणवरिन्दं मन्दरसिहरम्मि संपत्ता ॥ २४ ॥

ठविऊण पण्डुकम्बल- सिंहाण सीहासणे मणिविचित्ते ।
अभिसिञ्चन्ति सुरिन्दा खीरोदहिचारिकलसेहिं ॥ २५ ॥

आकम्पिओ य जेणं मेरु अहुट्ठण लीलाए ।
तेणेह महावीरो नामं सि कयं सुरिन्देहिं ॥ २६ ॥

नमिऊण जिणवरिन्दं थोऊण पयाहिणं च काऊणं ।
पुणरवि माउसयासे ठवेन्ति देवा तिलोयगुरू ॥ २७ ॥

सुरथइदिआहारो अहुट्ठयअमयलेवलेहेणं ।
उम्मुक्कयालभावो तीसइवरिस्सो जिणो जायो ॥ २८ ॥

अह अन्नया कयाई संवेगपरो जिणो मुणियदोसो ।
लोगन्तियपरिकिण्णो पद्यज्जमुचागओ धीरो ॥ २९ ॥

अह अट्टकम्मरहियस्स तस्स छाणोचओगजुत्तस्स ।
सयलज्जगुज्जोयगरं केयलनानं समुप्पन्नं ॥ ३० ॥

रुहिरं खीरसवण्णं मलसेयविवज्जियं सुरभिगन्धं ।
देहं सलक्खणगुणं रधिप्पमं चेय अहविमलं ॥ ३१ ॥

नयणा फन्दणरहिया नहकेसा वट्ठिया य निद्धा य ।
जोयणसयं समन्ता मारीइविअज्जिओ देसो ॥ ३२ ॥

जत्तो ठवेइ चलणे तत्तो जायन्ति सहसपत्ताइ ।
फलभरनमिया य दुग्गा साससमिद्धा मही द्दोइ ॥ ३३ ॥

आपरिससमा धरणी जायइ इह अद्धमागही वाणी ।
सरए य निम्मलाओ दिसाओ ख्यरेणुरहियाओ ॥ ३४ ॥

ठायइ जत्थ जिणिन्दो तत्थ य सीहासणं ख्यणचित्तं ।
जोयणघोसमणहरं दुन्दुहि मुरकुमुमवुट्ठो य ॥ ३५ ॥

एवं सो मुणिवसहो अट्टमहपाडिहेरपरियरियो ।
विहरइ जिणिन्दमाणू वोहिन्नो भवियकमलाइ ॥ ३६ ॥

अइसयविहइसहिओ गणगणहरसयलसङ्घपरिवारो ।
 विहरन्तो चिय पत्तो विउलगिरिन्दं महावीरो ॥ ३७ ॥
 नाऊण देवराया विउलमहागिरिवरे जिणवरिन्दं ।
 एरावणं चलगो हिमगिरिसिहरस्स संकासं ॥ ३८ ॥
 सिंदूरइयकुम्भं विरइयनक्खत्तमालकयसोहं ।
 घण्टारवनिग्घोसं गण्डयलुग्मिन्नमयलेहं ॥ ३९ ॥
 गुमुगुमुगुमन्तमहुयर-निलीणमयसुरहिवासियसुयन्धं ।
 बलबलकण्णचामर-चाउद्धुवन्तधयमालं ॥ ४० ॥
 सामाणियपरिकिण्णो अञ्जुरसुग्गीयमाणमाहप्पो ।
 सव्वसुरासुरसहिओ विउलगारिं आगओ इन्दो ॥ ४१ ॥
 वट्ठण जिणवरिन्दं करयलजुयलं करीय सीसम्मि ।
 सक्को पढइमणसो थोऊण जिणं समाढत्तो ॥ ४२ ॥
 मोहन्धयारतिमिरे सुत्तं चिय सयलजीवलोयभिणं ।
 केवलकिरणदियायर तमेव उज्जोश्यं विमलं ॥ ४३ ॥
 संसारभवसमुदे सोगमहासलिलवीइसंघट्टे ।
 पोओ तुमं महायस संतारो भवियवणियाणं ॥ ४४ ॥
 संसारभवकडिल्ले संजोगविओगसोगतरुगहणे ।।
 कुपइपणट्ठाण तुमं सत्थाहो नाह उप्पन्नो ॥ ४५ ॥
 तुह नाह को समत्थो सम्भूयगुणाण कुणइ परिसंखा ।
 सुइरम्मि भण्णमाणा अवि वाससइस्सकोडीहिं ॥ ४६ ॥
 थोऊण देवराया अच्चे वि चउव्विहा सुरनिकाया ।
 भावेण कयपणामा उवविट्ठा सन्निवेसेसु ॥ ४७ ॥
 मगहाहिवो वि राया दट्ठण सुरागमं जिणसगासे ।
 भइचडयरेण महया तो रायपुराओ नीहरिओ ॥ ४८ ॥

पत्तो य तमुदेसं मत्तमहागयवराओ उत्तिण्णो ।
 थोऊण जिणवरिन्दं उवविट्ठो मगहसामन्तो ॥ ४१ ॥
 पुण्यविणिमिमयभागं ज्ञायणपरिवेदमण्डलाभोयं ।
 पायारतिउणमणिमय-गोउरवित्थिण्णकयसोहं ॥ ५० ॥
 अह दोण्णि य चक्खारे अट्टमहाधयवडायसंजुत्ता ।
 अट्टट्ट नाडयाहं दारे दारे य नचन्ति ॥ ५१ ॥
 सोलस धरयावीओ कमत्तुप्पलविमलसलिलपुण्णाओ ।
 चउसु पि दिसासु मज्जे हवन्ति चत्तारि चत्तारि ॥ ५२ ॥
 भययं पि तिहुयणगुरू विचित्तसीहात्तणे मुहनिविट्ठो ।
 छत्ताइछत्तचामर- असोगभामण्डलसणाहो ॥ ५३ ॥
 एवंविहम्मि तत्तो सुरघरमेलीण जणसमूहम्मि ।
 पत्तेयं पत्तेयं वन्यारं कित्तइस्सामि ॥ ५४ ॥
 पद्मम्मि य वन्यारे परिमा निगगन्थमहरितीणं तु ।
 तयणन्तरं पि धीप सोहम्माहंसुरवहणं ॥ ५५ ॥
 तइयम्मि य वन्यारे परिमा अज्जाण गुणमहन्तीणं ।
 तत्तो परं तु नियमा ज्ञोइसकन्नाण परिमा य ॥ ५६ ॥
 वन्तरयहण तत्तो परिमा उण भयणयासियवहणं ।
 तत्तो परं तु नियमा ज्ञोइसियाणे सुरवराणं ॥ ५७ ॥
 वन्तरमवणिन्दाणं वन्यारेसु य हवन्ति परिमाओ ।
 सोहम्माहंण तओ देवाणं कप्पवासीणं ॥ ५८ ॥
 अवरम्मि य वन्यारे परिमा मणुयाण नरवरिन्दाणं ।
 होइ तिरिक्खाण पुणो परिमा पुब्बुत्तरे भागे ॥ ५९ ॥
 एवं पसन्नचित्ते सुरघरमेलीण पत्थिवसमूहे ।
 पुच्छइ धम्माधम्मं तित्थयरं गोयमो नमिउं ॥ ६० ॥

तो अद्धमागहीए भासाए सव्वजीवहियज्जणं ।
 जलहरगम्भीररवो कहेइ धम्मं जिणवरिन्दो ॥ ६१ ॥
 दव्वं च होइ दुविहं जीवाजीवा तहेव नायव्वं ।
 जीवा हवन्ति दुविहा सिद्धा संसारवन्ता य ॥ ६२ ॥
 जे होन्ति सिद्धजिवा ताण अणन्तं सुहं अणोवमियं ।
 अक्खयमयलमणन्तं हवइ सया याहपरिमुक्कं ॥ ६३ ॥
 तत्थ य संसारत्था दुविहा तसथावरा मुणेयव्वा ।
 उभए वि हुन्ति दुविहा पज्जत्ता तह अपज्जत्ता ॥ ६४ ॥
 पुढवि जल जलण मारुय घणस्सई खेव थावरा भणिया ।
 वेइन्दियाइ जाव उ दुविहतसा सन्नि इयरे य ॥ ६५ ॥
 जं तं अजीवदव्वं धम्माधम्माइमेयभिन्नं च ।
 भव्वाण सिद्धिगमणं तं धिवरीयं अभव्वाणं ॥ ६६ ॥
 मिच्छत्तजोगपंचय तह य कसाएसु लेससहिपसु ।
 एएसु खेव जीवो यन्धइ असुहं सया कम्मं ॥ ६७ ॥
 नाणेण वंसणेण य चारित्ततवेण सम्मसहिपणं ।
 मणवयणकायगुत्तो अज्जणइ अणन्तयं पुण्णं ॥ ६८ ॥
 अट्टविहमेयभिन्नं कम्मं संखेवओ समक्खायं ।
 यज्झन्ति य मुच्चन्ति य जीवा परिणामजोगेणं ॥ ६९ ॥
 संसारपवज्जाणं जीवाण वित्तयसङ्गमूढाणं ।
 जं होइ तक्खणसुहं तं पुण दुक्खं अगेगविहं ॥ ७० ॥
 जाव य निमिसपमाणो कालो वच्चेअ नरयलोगम्मि ।
 तावं चिय नत्थि सुहं जीवाणं पावकम्माणं ॥ ७१ ॥
 दमणेसु ताडणेसु य वन्धणनिम्मच्छणाइदोसेसु ।
 दुप्पखं तिरिक्खजीवा अणुहवमाणा य अच्छन्ति ॥ ७२ ॥

संजोगविष्णुशोभे लाहलाहे य रागदोसेसु ।
 मणुयाण इवह दुम्भं सारीरं माणसं चेव ॥ ७३ ॥
 अपिद्रियदेवाण वि दृष्टूण महिद्रिण सुरसमूहे ।
 जं उप्पज्जइ दुम्भं तत्तो गुरयं चवणकाले ॥ ७४ ॥
 पयारिस्सम्मि घोरे संसारं चाउरुद्धमगात्तम्मि ।
 दुम्भेहि नघरि जीवो भट्ठो मणुयत्तणं लहइ ॥ ७५ ॥
 लद्धे वि माणुसत्ते सयराइकुलेसु मन्दविमयेसु ।
 उत्तमकुलम्मि दुम्भं उप्पत्ती होइ जायस्स ॥ ७६ ॥
 उप्पन्नो धिं हु सुकुले यामणवहिरन्धमूयकुणिखुज्जो ।
 दुम्भेहि लहइ जीवो निरोगपञ्चिन्द्रियं भूय ॥ ७७ ॥
 सव्याण सुन्दराणं लद्धे वि समागमे अपुण्णस्स ।
 न हविज्ज धम्मबुद्धो मूढस्स उ लोभमोहेणं ॥ ७८ ॥
 उप्पन्ना वि य बुद्धी धम्मसमुत्तारिं कुधम्महम्मेसु ।
 तह वि य पुण भासिज्जइ न लहइ जिणदेसियं धम्मं ॥ ७९ ॥
 लद्धूण माणुसत्तं जन्मस न धम्मे सया हवइ चित्तं ।
 तस्स किर करयत्तयं अमयं नट्टं चिय नरस्स ॥ ८० ॥
 कैइत्थ धारपुरिसा चारित्तं गिण्हिऊण भावेण ।
 अक्खणिड्यचारित्ता जाव ठिया उत्तमद्वम्मि ॥ ८१ ॥
 अन्नं पुणो वि केई वीसं जिणकारणाइ भावेउं ।
 सेलोकखोभणकरं अणन्तसोक्खं समज्जन्ति ॥ ८२ ॥
 अन्ने त्वं विगिट्ठं काउं थोवावसेससंसारं ।
 दो तिण्णि मवे गन्तुं निव्वाणमणुत्तरमुवेन्ति ॥ ८३ ॥
 काऊण तवमुत्तारं आराहिय धीवलेण कालगया ।
 ते होन्ति घरवणुत्तर-विमाणवासेसु अहमिन्दा ॥ ८४ ॥

ततो चया समाणा हलहरचक्रहरभोगरिद्धीभो ।
 भोत्तुण सुचिरकालं धम्मं काऊण सिज्झन्ति ॥ ८४ ॥
 घेत्तुण समणधम्मं घोरपरीसहपराध्या अन्ने ।
 भज्जन्ति संजमाओ सेवन्ति अणुव्वयाणि पुणो ॥ ८५ ॥
 तुडा हवन्ति अन्ने दरिसणमेत्तेण जिणवरिन्दाणं ।
 पच्चम्माणनिवित्तिं न वि ते सुधिणे वि शेण्हन्ति ॥ ८६ ॥
 मिच्छत्तमोहियमई निस्सीला निव्वया गिहारम्मे ।
 पधिसन्ति महाघोरं संगामं विसयरसल्लोला ॥ ८७ ॥
 अन्ने वि करिसणाई चावारा विविहन्ननुसंवाधा ।
 काऊण ज्जन्ति नरयं तिव्वमहावेयणं घोरं ॥ ८८ ॥
 मायाकुडिलसहावा कूडितुलाकूडमाणयवहारा ।
 धम्मं असहहन्ता तिरिक्खन्नोणी उवणमन्ति ॥ ८९ ॥
 उज्जुयधम्मायारा तणुयकसाया सहावमदा य ।
 मज्झिमगुणेहि जुत्ता लहन्ति ते माणुसं जम्मं ॥ ९० ॥
 अणुययमहव्वएहि य वालतवेण ण हवन्ति संजुत्ता ।
 ते ह्वोन्ति देवलोए देवा परिणामजोगेणं ॥ ९१ ॥
 वंसणनाणवरित्ते सुद्धा अघोन्नकरणजोएसु ।
 देहे वि निरवयक्खा सिद्धिं पावेन्ति धुयकम्मा ॥ ९२ ॥
 तं अक्खयं अणन्तं अव्वावाहं सिवं परमसोक्खं ।
 पावन्ति समणसीद्धा कम्मट्ठविवज्जिया मोक्खं ॥ ९३ ॥
 चउगइमहासमुद्द जीवा घोलन्ति कम्मपडिवद्धा ।
 न ण उत्तरेज्ज केई मोत्तुं जिणधम्मवोदित्थं ॥ ९४ ॥
 संसारमहागिम्हे दुक्खायवत्तिव्ववेयणुमहवियं ।
 जिणवयणमेहसीयल-उल्लहवियं सयलजियलोयं ॥ ९५ ॥

अह ते सुणिनु धम्मं जिणवरमुह्वमलनिग्गयं देघा ।
सम्मत्तलद्धवुद्धी गया य निययाइ टाणाइं ॥ ९७ ॥

मगहाह्विचो वि राया वीरजिणं पणमिऊण भावेणं ।
सव्वपरिवारसहिओ कुसग्गनयरं समणुपत्तो ॥ ९८ ॥

ताव य दिवसवसाणे अत्थं चिय दिणयरो समल्लीणो ।
मउलन्ति य कमलाइं विरहो चक्कायमिहुणाणं ॥ ९९ ॥

उच्छरइ तमो गयणे मइलन्तो दिसिवहे कसिणवण्णो ।
सज्जणवरिउज्जोयं नज्जइ ता दुज्जणसहायो ॥ १०० ॥

राया यि निययभवणे मणिदीवज्जलन्तकिरणविच्छुरिण ।
सयणे सुहप्पमुत्तो कुसुमपडोच्छइयपहङ्गे ॥ १०१ ॥

निहं सेवन्तो अयि सुयिणे वि पुणो पुणो जिणवरिन्दं ।
पेच्छइ पुच्छइ य तओ संसय परमं पयत्तेणं ॥ १०२ ॥

वणगुल्लामीरगज्जिय-निणायवहुत्तूरवन्दिसदेणं ।
अह उट्ठिओ महप्पा धुच्चन्तो मङ्गलसपहिं ॥ १०३ ॥

बिन्तेऊण पयत्तो भणियं धीरेण धम्मसंजुत्तं ।
चक्कहराइनराणं भुवणमिणं हवइ परिह्वाणं ॥ १०४ ॥

पउमवरियंमि एत्तो मणो महं कुणइ परमसंदेहं ।
कह वाणरेहि निहया रक्खसवसहा अइयला वि ॥ १०५ ॥

जिणवरधम्मेणं चिय महइमहाकुलसमुम्भवा जाया ।
विज्जासयाण पारं गया य वल्लगव्विया धीरा ॥ १०६ ॥

सुव्वन्ति लोयसत्थे रावणपमुहा य रक्खसा सव्वे ।
वसलोहियमंसाई-भक्खणपाणे कयाहारा ॥ १०७ ॥

किर रावणस्स भाया महावलो नाम कुम्भयण्णो त्ति ।
छम्मासं विगयभओ सेज्जासु निरत्तरं सुयइ ॥ १०८ ॥

जह वि य गणसु अङ्गं पेह्लिज्जइ गरुपव्वयसमेसु ।
 तेल्लघडेसु य कण्णा पूरिज्जन्ते सुयन्तस्स ॥ १०९ ॥
 पडुपडहत्तरसदं न सुणइ सो सम्मुहं पि वज्जन्तं ।
 न य उट्ठेइ महप्पा सेज्जाप अपुण्णकालम्मि ॥ ११० ॥
 अह उट्ठिओ वि सन्तो असणमहाघोरपरिगयसरीरो ।
 पुरओ हवेज्ज ओ सो कुञ्जरमहिसाइणो गिलइ ॥ १११ ॥
 काऊण उदरभरणं सुरमाणुसकुञ्जराइवहुप्पसु ।
 पुणरवि सेज्जारूढो भयरहिओ सुयइ छम्मासं ॥ ११२ ॥
 अङ्गं पि एव सुव्वइ जह इन्दो रावणेण संगामे ।
 जिणिऊण नियलयद्धो लङ्कानयरी समानीओ ॥ ११३ ॥
 को जिणिऊण समत्थो इन्दं ससुरासुरे वि तेलोके ।
 जो सागरपेरन्तं जम्बुदीवं समुद्धरइ ॥ ११४ ॥
 एरावणो गइन्दो जस्स य वज्जं अमोहपहरत्थं ।
 तस्स किर चिन्तिएण धि अन्नो वि भवेज्ज मसिरासी ॥ ११५ ॥

सीदो मएण निहओ साणेण य कुञ्जरो जहा भग्गो ।
 तह विवरीयपयत्थं कईहि रामायणं रइयं ॥ ११६ ॥
 अलियं पि सव्वमेयं उववत्तिविरुद्धपच्चयगुणेहिं ।
 न य सहहन्ति पुरिसा हवन्ति जे पण्डिया लोए ॥ ११७ ॥
 एवं चिन्तन्तो धिय संसयपरिहारकारणं राया ।
 जिणदरिसणुस्सुयमणो गमणुच्छाहो तमो जाओ ॥ ११८ ॥
 वरकमलनिवद्धा निग्गयालीसमत्ता
 महुरसरनिनायाच्चन्तरम्मा पदेसा ।
 तरुपवणवलग्गा पुप्फरेणुं मुयन्ता
 विमलकिरणमन्ताइच्चभासा विमुद्धा ॥ ११९ ॥

॥ इय पउमचरिए सेणियाचिन्ताविहाणो नान बिईओ समुदेसओ समत्तो ॥

विज्ञाहरलोगवण्णणं

अन्धाणिमण्डवन्थो मव्वालंकारभूतियसरीरो ।
मामन्तमउडमोत्तिय-किरणसमुज्जलियपार्वीडो ॥ १ ॥
मो तत्थ मगहराया मुणिवरिसणकारणेकउच्छाहो ।
आरुहइ वरगइमं परिहत्थं लक्खणपसत्थं ॥ २ ॥
अह निग्गओ पुरओ गयवररहजोहतुरयपरिकिण्णो ।
यच्चइ नरिन्दबमहो जत्थउच्छइ गोयमो भयवं ॥ ३ ॥
पत्तो य तं पपसं मुणियरणसंघमज्झयारम्मि ।
पेच्छइ गणहरयसहं सरयरथिं खेय तेपणं ॥ ४ ॥
भौयरिय गयवराओ काऊण पयाहिणं मुणिं राया ।
पणमइ पट्टमणमो अज्जलिमउलं सिरे काउं ॥ ५ ॥
दिग्गासीस थिय सो उयविट्ठो मुणियरस्त पामूले ।
देहकुसलाइ सव्वं पुच्छइ परमेण विणपणं ॥ ६ ॥
नाऊण य पत्थावं पुणरवि विणओवयारसंजुत्तो ।
संमयतिमिरावहरं अह पुच्छइ गोयमं राया ॥ ७ ॥
पउमचरियं महायस अहयं इच्छामि परिफुडं सोउं ।
उप्पाइया पसिद्धी कुसत्थयादीहि विधरीया ॥ ८ ॥
जइ रायणो महायस निसायरो मुरघरो ध्व अइधिरिओ ।
कह मो परिहओ थिय वाणरतिरिपिहि रणमज्जे ॥ ९ ॥
रामेण कणयदेहो सरेण भिओ मओ अरण्णाम्मि ।
सुग्गीयसुत्तारत्थं छिहेण विचारवो चाली ॥ १० ॥
गल्हूण देवनिलयं मुरघइ जिणिऊण समरमज्झम्मि ।
ददकदिणनियलयद्धो पवेसिओ चारगेहम्मि ॥ ११ ॥
सव्वत्थसत्थकुमलो छम्मासं भुयः कुम्भकण्णो वि ।

कह पाणरेहि वद्धो सेउ चिय सायरवरम्मि ॥ १२ ॥

भयचं कुणह पसायं कहेह तच्चत्थ हेउसंजुत्तं ।

संदेहअन्धवारं नाणुज्जोषण नासेह ॥ १३ ॥

तो भणइ गणहरिन्दो सुणेहि नरवसह दिन्नकणमणो ।

जह केवलीण सिद्धं अहमवि तुम्हं परिकहेमि ॥ १४ ॥

न य रक्खसो त्ति भणइ दसाणणो णेय आमिसाहारो ।

अलियं ति सव्वमेयं भणन्ति जं कुकइणो मईमूढा ॥ १५ ॥

न य पीढयन्धरहियं कहिज्जमाणं पि देइ भावत्थं ।

पत्थिव हीणं च पुणो घयणमिणं छिन्नमूलं व ॥ १६ ॥

पढमं खेत्तविभागं कालविभागं च तत्थ धण्णेहं ।

महइमहापुरिसाण य चरियं च जहकमं सुणसु ॥ १७ ॥

अत्थि अणन्ताणन्तं आगासं तस्स मज्झयारम्मि ।

लोभो अणाइनिहणो तिमेयभिद्धो हयइ निब्धो ॥ १८ ॥

वेत्तासणसरिसो च्चिय अह लोगो चेव होइ नायव्यो ।

सल्लरिसमो य मज्झे उधारि पुण मुरयसंठाणो ॥ १९ ॥

सव्वो य तालसरिसो तीसु य वलएसु होइ परिणद्धो ।

मज्झम्मि तिरियलोभो सायरदीवेषु बहुएसु ॥ २० ॥

तस्स वि य मज्झदेसे जम्बुदीवो य दप्पणायारो ।

एकं च सयसइस्सं जीयणसंखा पमाणेणं ॥ २१ ॥

सो य पुण सव्वओ च्चिय लवणसमुदेण संपरिक्खित्तो ।

पउमवरवेइयाए दारेसु समुज्जलसिरीओ ॥ २२ ॥

मज्झम्मि मन्दरगिरी चउकाणणमण्टिओ रयणचित्तो ।

नवनउइ सहस्साइं समुस्सिओ दस य वित्थिण्णो ॥ २३ ॥

जीयणसहस्समेगं अहोगओ वज्जपडलमल्लीणो ।

उवारि च चूलियाए सोहम्मं चेव फुसमाणो ॥ २४ ॥

छच्छेय य चासद्वरा वासा सत्तेव ह्येन्ति नायव्या ।

चोदस महानईयो नाभिगिरी चैव चत्तारि ॥ २५ ॥

वीसं यन्महारगिरी चोत्तीस हवन्ति रायहाणीथां ।

चेयड्ढपव्या वि य चोत्तीसं चैव नायव्या ॥ २६ ॥

भट्ट य सट्टीयो तद्द गुहाण सीहासणाण पुण तीमं ।

उत्तरदेवकुरुणं मज्जे घरपायघं दिव्यं ॥ २७ ॥

दो कञ्चणकूडसया छच्छेय दहा हवन्ति नायव्या ।

चिस्तयिचित्ता य दुवे जमलगिरी ह्येन्ति दो चेय ॥ २८ ॥

छम्मोगभूमिमागा घरपायघमण्टिया मणभिरामा ।

एएसु य ठाणेमुं हवन्ति जिणचेइयघराइं ॥ २९ ॥

भट्ट एत्तो लयणजले दीया चत्तारि ह्येन्ति नायव्या ।

जिणचेइएसु रम्मा भोगेण य दिव्यलोगसमां ॥ ३० ॥

जम्बुदीपे भरहस्स दक्खिणे रस्समाण दीयां न्थि ॥

दीयां गन्धव्याणं अवरेण ठिआं थिदेहस्स ॥ ३१ ॥

तत्तो घरययस्स य किन्नरीयो उ होइ उत्तरओ ।

पुव्वविदेहस्स पुणो पुव्वेण ठिआं धरुणदीयो ॥ ३२ ॥

भरहेरयएसु तद्दा हाणी बुद्धी य होइ नायव्या ।

सेसेसु होइ कालो मेत्तेसु अयट्ठिआं निचं ॥ ३३ ॥

जम्बुदीवाहिवाइं अणादिओ सुरयगे महिदीओ ॥

देवमहस्सममग्गो सामितं कुणइ सव्वेसि ॥ ३४ ॥

आसि पुरा भरहमिणं उत्तरकुरुमरिसभोगमंपुणं ।

वरकययस्सपउरं सुम्ममानुम्ममासु अइरम्मं ॥ ३५ ॥

तिण्णेय गाउयाइं उच्चत्तं नाण होइ मणुयाणं ।

चउरंसं संटाणं आउट्ठिं निण्णि पहाइं ॥ ३६ ॥

तुडियङ्ग भोयणङ्गा विहसणङ्गा मयङ्ग वत्थङ्गा ।
 गिहजोइदीवियङ्गा भायणमलङ्ग कप्पदुमा ॥ ३७ ॥
 एण्हि मणभिरामं जहिच्छियं दसविहं महाभोगं ।
 भुजन्ति निच्चसुहिया गयं पि कालं न याणन्ति ॥ ३८ ॥
 आउम्मि थेधसेसे मिहुणं जणिऊण परमलायणं ।
 कालं काऊण तओ सुरघरसोक्खं पुण लभन्ति ॥ ३९ ॥
 सीहावओ वि सोमा न वि ते कुप्पन्ति एकमेकस्स ।
 सच्छन्दसुहविहारी ते वि हु भुजन्ति सोक्खाइं ॥ ४० ॥
 भरहेरवएसु तहा हाणी बुद्धी य हवइ कालस्स ।
 न य हाणी न य बुद्धी सेसेसु य होइ खेत्तेसु ॥ ४१ ॥
 एयं सुणिउं राया पुच्छइ साहु पुणो पणमिऊणं ।
 केण कपण मणूसो उप्पज्जइ भोगभूमीसु ॥ ४२ ॥
 नो भणइ गणहरिन्दो जे एत्थं उज्जुया नरा भहा ।
 ते भोगभूमिमगं लहन्ति साहुप्पयाणेणं ॥ ४३ ॥
 जे कुच्छिएसु दाणं देन्ति सुहभोगकारणनिमित्तं ।
 ते कुज्जराइ जाया भुजन्ति गयाण तं सोक्खं ॥ ४४ ॥
 जह खेत्तम्मि सुकिट्ठे वीयं वट्टइ न तस्स परिहाणी ।
 एव सुसाहुदाणे विउलं पुण्णं समज्जेइ ॥ ४५ ॥
 एकम्मि जह तलाए घेणुयसप्पेण पाणियं पीयं ।
 सप्पे परिणमइ विसं घेणुसु खीरं समुम्भवइ ॥ ४६ ॥
 तह निस्सीलसुसीले दिघं दाणं फलं अफलयं च ।
 होही परम्मि लोए पत्तविसेसेण से पुण्णं ॥ ४७ ॥
 एयं दाणविसेसो नरवइ कहियो मए समासेण ।
 कुलगरवंसुयत्ती भणामि एत्तो निसामेहि ॥ ४८ ॥

जह चन्दो परिवइदइं ओसरइ य अप्पणो सभावणं ।
 उस्सप्पिणी वि वइदइ एवं अयसप्पिणीहाणी ॥ ४९ ॥
 तरयम्म कालसमए पल्लोचमअट्टभागसेसम्मि ।
 पढमो कुलगरवसमो उप्पन्नो पडिमुई नामं ॥ ५० ॥
 जाईसरो महप्पा ज्ञाणइ जो तिण्णि जम्मसंवन्धे ।
 तस्स य सुई एसघा घसइ मुहं सव्वमो यमुदा ॥ ५१ ॥
 एवं समइकन्ते काले तो सम्मुई समुप्पन्नो ।
 खेमंफरो य एत्तो तमो य खेमंधरो जाओ ॥ ५२ ॥
 सीमंफरो महप्पा जाओ सीमंधरो पयाणन्दो ।
 तत्तो य चफ्फुनामो उप्पन्नो भारहे घासे ॥ ५३ ॥
 वट्ठण चन्दसूरे भीमो आसासिमो जणो जेणं ।
 सिट्ठं च निरयसेसं जहयत्तं कालसमयम्मि ॥ ५४ ॥
 तत्तो हवे महप्पा उप्पन्नो विमलघाहणो धीरो ।
 अभिचन्दो चन्दाओ मरुदेवपसेणई नाभी ॥ ५५ ॥
 एए कुलगरवसभा घोहस भरहम्मि जे समुप्पन्ना ।
 पुहईसु नीइकुसला लोयस्स वि पियसमा आसी ॥ ५६ ॥
 गिहपाययो विचित्तो बहुविहउज्जाणवाविपरिकिण्णो ।
 भोगठिईणावासो जत्थ य नाभी सयं घसइ ॥ ५७ ॥
 तस्स य बहुगुणकलिया जोव्यणलावण्णरूवसंपन्ना ।
 मरुदेवि सि पिया सा भज्जा देवी व पच्चक्खा ॥ ५८ ॥
 ताहं चिय परियम्मं हिरिसिरिधिइकित्तिवुद्धिलच्छीओ
 आण करेन्ति निच्चं देवीओ इन्दवयणेणं ॥ ५९ ॥
 आहारपाणचन्दण-सयणासणमज्जणाइविणिओगं ।
 चट्ठन्ति देवयाओ धीणागन्धव्वनट्टेणं ॥ ६० ॥

अह अघ्नया कयाई, सयणिजे मंहरिहं सुहृपसुत्ता ।

पेच्छइ पसत्थसुमिणे मरुदेवी पच्छिमे जामे ॥ ६१ ॥

घसह गय सीह वरसिरि दामं ससि रवि सयं च कलसं च ।

सर सायरं विमाणं वरमवणं रयणकूडग्गी ॥ ६२ ॥

सुमिणावसाणसमण जयसहुग्घुट्ठूरसदेणं ।

छजइ य नवविधुद्धा सरगमणे कमलिणि व्य ॥ ६३ ॥

कयकोउयपरियम्मा नामिसयासं गया हरिसियच्छी ।

रयणासणोवविट्ठा कहइ य पणो वरे सुमिणे ॥ ६४ ॥

नाऊणाय सुविणत्थं नाभी तो भणइ सुन्दरी तुज्झं ।

गम्भम्मि य संभूओ होही तित्थंकरो पुत्तो ॥ ६५ ॥

पयं सुणिक्तु धयणं मरुदेवी हरिसपूरियसरीरा ।

पण्णुल्लकमलनेत्ता परिओसुम्भिन्नरोमञ्चा ॥ ६६ ॥

छम्मासेण जिणवरो होही गम्भम्मि चवणकालाओ ।

पाडेइ रयणबुट्ठी धणओ मासाणि पन्नरस ॥ ६७ ॥

गम्भट्टियस्स जस्स उ हिरण्णबुट्ठी सकञ्चणा पडिया ।

तेणं हिरण्णगम्भो जयम्मि उयगिज्जण उसभो ॥ ६८ ॥

नाणेत्तु तीत्तु सहिओ गम्भे वसिऊण जम्मसमयम्मि ।

अह निग्गओ महप्पा खोमन्तो तिहुयणं सयलं ॥ ६९ ॥

ददूण पुत्तजम्मं नाभी पडुपडहत्तूरसदालं ।

मङ्गलविभूइस्सहियं आणन्दं कुणइ परितुट्ठो ॥ ७० ॥

पुण्णाणिलाहयाइं ददुं चलियासणाइ देविन्द्रा ।

अवहिवासण तादे पेच्छन्ति जिणं समुप्पन्नं ॥ ७१ ॥

सङ्गेण भयणवासी चन्तरदेवा वि पट्टहसदेणं ।

उट्टन्ति ससंमन्ता जोइसिया सीदनाणं ॥ ७२ ॥

कम्पाहिवा वि चलिया घण्टासंज्ञेण वोद्धिया सन्ता ।

सद्विद्विसमुदणं एन्ति इहं माणुसं लोगं ॥ ७३ ॥

गयतुरयवमहकेसरि-विमाणवरचाहणेमु आरुढा ।

देवा चउप्यारा तो नाभिघरं समणुपत्ता ॥ ७४ ॥

धेरुलिययज्जमरगाय-कक्केयणसुरकन्तपञ्जलियं ।

पाटेन्ति रयणवुद्धिं नाभिघरे हरिसिया देवा ॥ ७५ ॥

सेणाणिओं वि ताहं घेत्तूण जिणेशरं सुरयइस्स ।

उघणेइ करयलत्थं मायायालं ठविय पासे ॥ ७६ ॥

फाऊण सिरपणामं घेत्तूण जिणं ससंममो सक्को ।

पुलयन्तो य न तिण्णइ अच्छीण सहस्समेत्तेणं ॥ ७७ ॥

तो सन्न्यसमुदणं देवा यच्चन्ति मन्दराभिमुहा ।

गयणं समैत्थरन्ता आभरणसमुज्जलियसिरीया ॥ ७८ ॥

दिट्ठो य नगवरिन्दो फलिहसिल्लाघिविहरयणपम्मारो ।

सुललियलयाविल्लोलिय-पलम्बलम्बन्तवणमालो ॥ ७९ ॥

सिद्धरकरनियहमिगाय-घियिहमहामणिमऊहपञ्जलिओ ।

दलरुइरविमलकोमल-पवणुद्धयपल्लवकरगो ॥ ८० ॥

वरतरुणतरुवरुगाय-कुसुमसुयन्धदृमहुयरीगीओ ।

धुत्तुहुलवहन्तनिम्मल-उग्गालिवहन्तजलनिवहो ॥ ८१ ॥

हरिनउलवसहकेसरि-वराहरुरुचमरसावयसमिद्धो ।

विगयभयजणियमणहर-सच्छन्दरमन्तवणवन्दो ॥ ८२ ॥

गरुडवरकिन्नरोरग-किंपुरिससमूहचड्डियपरसो ।

तियसवहुमहुरमम्मण-गन्धव्वुग्गीयसव्यदिसो ॥ ८३ ॥

एयारिस्सगुणकलिओ मेरू तस्सुत्तमे महासिहरे ।

अह ते महाणुभावा ओइण्णा सुरवरा सब्बे ॥ ८४ ॥

दिट्ठा य पण्डुकम्बल-सिला समुज्जलमणी सुपज्जलिया ।
 चन्दपहंसन्निया सा उब्भासन्ती दस दिसाओ ॥ ८५ ॥
 सीढासणे जिणिन्दो ठविओ सक्केण द्दट्ठतुट्ठेण ।
 अभिसेयं च महारिहं काऊण सुरा समाढत्ता ॥ ८६ ॥
 पडुपडहभेरिद्वल्लरि-आइङ्गमुइङ्गसह्वणवाणं ।
 जम्माभिसेयत्तं समाहयं मेहनिग्घोसं ॥ ८७ ॥
 गन्धव्वजक्खकिन्नर-तुम्बुरुयसहोरगा अणेगविट्ठा ।
 वरकुसुमचन्दणागुरु-दिव्यंसुपचामरविट्ठत्था ॥ ८८ ॥
 नच्चन्ति केइ तुट्ठा अयरे गायन्ति महुरसहेणं ।
 अण्णोडणचलणवियम्भणाइ केइत्थ कुव्वन्ति ॥ ८९ ॥
 अयरेत्थ आयवत्तं धरेन्ति उवरिं समोत्तिओइकुलं ।
 घणगुरुगभीरसहं घायन्ति य दुन्दुहीअन्नं ॥ ९० ॥
 नच्चन्ति य सविलासं अमरवहूओ सभावहावत्थं ।
 सललियपयनिक्खेयं कडक्खदिट्ठीवियारिल्लं ॥ ९१ ॥
 उवरिं च कुसुमवासं मुञ्चन्ति सुरा विचित्तगन्धं ।
 जह निम्मलं पि गयणं खणेण रयधूसरं जायं ॥ ९२ ॥
 तो सुरगणेहि तुरियं कलसा खीरोयसायरजलाओ ।
 भरिऊण य आणीया अभिसेयत्थं जिणिन्दस्स ॥ ९३ ॥
 घेत्तूण रयणकलसं इन्दो अहिसिञ्चिऊणमाढत्तो ।
 जयसइमुहलमुहरव-थुइमङ्गलकलयलारावं ॥ ९४ ॥
 जमवरुणसोममाई अणे वि महिट्ठिया सुरवरिन्दा ।
 पयया पसन्नचित्ता, जिणाभिसेगं पकुव्वन्ति ॥ ९५ ॥
 इन्द्राणीपमुट्ठाओ देवीओ सुरहिगन्धचुण्णंहि ।
 उव्वट्ठन्ति सहरिसं पल्लवसरिसग्गहत्थेहिं ॥ ९६ ॥

काऊण य अभिसैय विहिणा आभरणभूसणनिओगं ।
 विरपइ सुरवरिन्दो त्रिणस्स अङ्गेषु परितुट्ठो ॥ ९७ ॥
 चूडामणि से उवरिं संताणयसेहरं सिरे खयं ।
 कण्णेषु कुण्डलाइं भुयासु माणिक्कडयाइं ॥ ९८ ॥
 कट्टिसुत्तयं पिण्डं कट्टियट्ठपट्टमि त्रिणवरिन्दस्स ।
 दिव्यंसुयस्स उवरिं उम्मासइ रयणपञ्चलियं ॥ ९९ ॥
 सव्वायरेंण एयं काऊणाभरणभूसियसरीरं ।
 हरिसियमणो सुरिन्दो थोऊण त्रिणं समाडत्तो ॥ १०० ॥
 जय मौहत्तमविघायर जय सयलमियङ्क भवियकुमुपाणं ।
 जय भयसायरम्मोम्मण सिंरियच्छविहसिय जयाहि ॥ १०१ ॥
 अग्ने धि सुरवरिन्दा सम्भूयगुणेहि त्रिणवरं थोउं ।
 काऊण य तिकम्बुत्तं जहागया पडिगया सज्जे ॥ १०२ ॥
 हरिणगघेसी धि तयो आणंत्तु त्रिणसरं निययगेहं ।
 ठविऊण माडअङ्गे सुरालयं सो धि संपत्तो ॥ १०३ ॥
 ददूण य मरुदेवी दिव्यालंकारभूमियं पुत्तं ।
 पुल्लपरिमञ्जरीया न माइ नियण्णु अङ्गेषु ॥ १०४ ॥
 नाभी धि सुयं ददूं सुरकुङ्कुमयहलदिघ्नचच्चिक्कं ।
 घररयणभूसियङ्गं तइलोक्काईसयं वदइ ॥ १०५ ॥
 उयरम्मि त्रं पविट्ठो उम्भो जणणीणं कुन्दसन्निवण्णो ।
 उम्भो त्ति तेण नामं कयं तु नग्गीण सुट्ठेण ॥ १०६ ॥
 अणुदियहं परिवट्ठइ अङ्गुट्ठयत्तमयलेहणवलेणं ।
 सुरदारयपरिकिण्णो कीलणयसप्पमु कीलन्तो ॥ १०७ ॥
 पत्तो सरीरविद्धि कालेणऽप्येण परमत्तायण्णो ।
 लक्ष्मणगुणाण निलभां मिरियच्छुक्किण्णवच्छयले ॥ १०८ ॥

धणुपञ्चसउच्चत्तं देहं नारायवज्जमंघयणं ।
 लक्खणसहस्ससहियं रवि व्व तेण पज्जलियं ॥ १०९ ॥
 आहारपाणवाहण-सयणासणभूषणाइयं विविहं ॥
 देवेहि तस्स सव्वं उचणिज्जइ तवखणे परमं ॥ ११० ॥
 कालसभावेण तओ नट्टेसु य विविहकप्परुक्खेसु ।
 तइया इक्खुरसो च्चिय आहारो आसि मणुयाणं ॥ १११ ॥
 विघ्नाणत्तिप्परहिवा धम्माधम्मेण वज्जिया पुहई ।
 कल्लाणपयरणाणं न य पासण्डाण उप्पत्ती ॥ ११२ ॥
 तइया धणएण कया नयरी वरक्कणगतुक्कपागारा ।
 नवजोयणविट्ठिण्णा वारस वीहा रयणपुण्णा ॥ ११३ ॥
 उत्सभजिणेण भगवया गामागरनगरपट्टणनिवेसा ।
 कल्लाणपयरणाणि य सयं च सिप्पाण उवइट्ठं ॥ ११४ ॥
 रक्खणकरणनिउत्ता जे तेण नरा महन्तदढसता ।
 ते खत्तिया पत्तिज्जि गया य पुहइम्मि विक्खाया ॥ ११५ ॥
 थाणिज्जकरिसणाई गोरक्खणपालणेसु उज्जुत्ता ।
 ते होन्ति वइसनामा वावारपरायणा धीरा ॥ ११६ ॥
 जे नीयकम्मनिरया परपेसणकारया निययकालं ।
 ते होन्ति सुइवग्गा बहुमेया चेव लोगम्मि ॥ ११७ ॥
 जेण य जुगं निविट्ठं पुहईए सयलसत्तमुहजणणं ।
 तेण उ जगम्मि घुट्ठं तं कालं कयजुगं नाम ॥ ११८ ॥
 भज्जा सुमक्कला जिणवरस्स नन्दा तओ भवे वीया ।
 भरद्वाइकुमारणं पुत्तसयं तस्स उप्पन्नं ॥ ११९ ॥
 दोणिण य वरधूयाओ जोव्वणलायण्णकन्तिकलियाओ ।
 यम्भी वि सुन्दरी वि य जणम्मि विक्खायकित्तीओ ॥ १२० ॥

सामन्तमडपुरोहित-मेषावइसेट्टिमोइयाणं च ।
 दावेइ रायनीई लोगस्स वि लोगसंवन्धं ॥ १२१ ॥
 एवं रायवरसिरिं मुव्वन्तस्स उ अइच्छिओ कालो ।
 नीलं वासं दट्ठं संवेगपरायणो ज्ञाओ ॥ १२२ ॥
 कट्ठं अहो विलम्बइ लोओ परपेसुणेसु आसत्तो ।
 उम्मसओ व्य नच्चइ कुणइ य वहुचेट्ठियसयाई ॥ १२३ ॥
 मणुयत्तणं असारं विज्जुलयाचञ्चलं हयइ जीयं ।
 बहुरोगसोगकिमिकुल-भायणभूयं हयइ देहं ॥ १२४ ॥
 दुष्कवं सुहं ति मच्चइ जीयो विसयामिसेसु अणुरत्तो ।
 पुणरवि दट्ठं विनडिउं न मुणइ आउं परिगलन्तं ॥ १२५ ॥
 एवं चिय विसयसुहं असासयं उज्झिऊण निस्सज्जो ।
 सिद्धिसुहकारणन्धं करेमि तवसंजमुज्जोयं ॥ १२६ ॥
 ज्ञाव य चिन्तेइ इमं संसारोच्छेयकारणं उसमो ।
 नाय य मित्तन्तमउडा देवा लोगन्तिया पत्ता ॥ १२७ ॥
 काऊण सिरपणामं भणन्ति साहु ति नाह पडियुडो ।
 वोच्छिन्नस्स सुवट्ठओ कालो इह सिद्धिमग्गस्स ॥ १२८ ॥
 एए भमन्ति जीया पुणरुत्तं जम्मसायरे मीमे ।
 जिणवयणपोयलग्गा तरन्तु मा णे चिरावेहि ॥ १२९ ॥
 एवं दट्ठयवमायस्स तस्स निम्ममणकारणे देवा ।
 तुरियं च समणुपत्ता सुरिन्दपमुहा चउवियया ॥ १३० ॥
 नमिऊण जिणवरिन्दं जयसहाला य सहस्सिं नुट्ठा ।
 धयल्लत्तचारुचामर-चलन्तकरपल्लवसणाहा ॥ १३१ ॥
 वज्जिन्दनीलमरगय-चन्दणमणिसिचियकणयपरिवेहं ।
 आरुहइ सुग्गमाहियमन्धं तु मुदंसणं सिवियं ॥ १३२ ॥

बहुगामनयरपट्टण-आरामुज्जाणकाणणसमिद्धो ।
 मणिरयणकञ्चणुज्जल-जलन्तघरनिवहपन्तीओ ॥ १५७ ॥
 वरमहिसिगाइपउरो बहुविहधण्णेण मणहरालोओ ।
 सच्चोसहिसंपन्नो महुस्सीरघण्ण पज्जरिओ ॥ १५८ ॥
 अइउण्हसीयरहिओ उयघायविवज्जिओ पयइसोमो ।
 नज्जइ य देवलोओ देसो विज्जाहराइण्णो ॥ १५९ ॥
 रविफिरणकोमलाहय-वियसियवरकमलसरिसवयणाओ ।
 विज्जाहरजुवईओ बहुविहलायण्णकलियाओ ॥ १६० ॥
 विज्जाहरा उ तत्थ वि विज्जाचलदप्पगल्लिया सूरा ।
 देवा व देवल्लोए भुअन्ति ज्जहिच्छिण भोए ॥ १६१ ॥
 पयंविहा उभयसेदिगया महन्ता ।
 आहारपाणसंयणासणसंपउत्ता ॥
 विज्जाहरा अणुहवन्ति सुहं समिद्धं ।
 धम्मं करिन्ति विमलं च जिणोवइद्धं ॥ १६२ ॥

॥ इति पउमचरिए विज्जाहरलोअवण्णो नाम तइओ उइसओ समत्तो ॥

लोगट्टिइउसभमाहणाहियारो ।

अह भयं तित्थयरो द्वाणं मोत्तूण दाणघम्मं ।
विहरेऊण पवत्तो नगरागरमण्टियं वसुहं ॥ १ ॥
पउमेसु संचरन्तो गयपुरनयरं कमेण संपत्तो ।
यहुगुणसयाण निलओ वसइ निवो जत्थ सेयंसो ॥ २ ॥
मज्झण्हवेसयाले गोयरचरियाएँ अभिगओ नयरं ।
घरपन्तीएँ भमन्तो दिट्ठो लोणेण तित्थयरो ॥ ३ ॥
चन्दो व्य सोमघयणो तेएण दिघायरो व्य दिप्पन्तो ।
लभियफरग्गजुयलो सिरिवच्छिहिसियसरीरो ॥ ४ ॥
घरहारमउडुकुण्डल-मणिमोत्तियपट्टचामराईणि ।
उयणेइ जणयओ से न तेसु चित्तं समहियइ ॥ ५ ॥
कैरथ गयतुरङ्गम-रहवररयणाइमण्डणाडोवा ।
पुरओ उवेन्ति तुट्ठा चलणपणामं च काऊणं ॥ ६ ॥
सव्वङ्गसुन्दराओ कद्दाओ पुण्णचन्दवयणाओ ।
देन्ति जणा सोममणा भिक्खासण्णं धयाणन्ता ॥ ७ ॥
जं जं उयणेइ जणो तं तं नेच्छइ त्रिणो विगयमोहो ।
लम्बन्तजडाभारो नरयइभयणं समणुपत्तो ॥ ८ ॥
पासायतलत्थो वि य राया दट्ठण जिणयरं एन्तं ।
संभरिय पुव्वजम्मं पायन्भासं समह्ठीणो ॥ ९ ॥
काऊण य तिक्वयुत्तो पयाहिणं मयलपरियणसम्मो ।
चलणेसु तस्स षड्ढिओ हरिसवमुब्भिन्नरोमञ्चो ॥ १० ॥
अह रयणभायणत्थं अग्घं द्वाऊण सव्वभावेणं ।
चलणजुयलपणामं करेइ विमलेण भावेणं ॥ ११ ॥
संमज्झिओवलित्तं उहंसं तस्स परमसद्धाए ।

धम्मेण लहइ जीवो सुरमाणुसपरमसोभसमाहणं ।
 दुक्खसहस्सावासं पावइ नरयं अहम्मेणं ॥ २५ ॥
 मेहेण विणा बुद्धी न होइ न य वीयवज्जियं सस्सं ।
 तह धम्मेण विरहियं न य सोम्वं होइ जीवाणं ॥ २६ ॥
 जइ वि हु तवं विगिट्ठं करन्ति अघाणिया पयत्तेणं ।
 तह वि हु किंकरदेवा हवन्ति चइया तओ तिरिया २७ ॥
 ते भयसहस्सपउरे संसारे चाउरङ्कमग्गम्मि ।
 दुक्खणि अणुहवन्ता अणन्तकालं परिभमन्ति ॥ २८ ॥
 जिणवरधम्मं काऊण निब्बुया होन्ति केइ अहमिन्दा ।
 कप्पालयाहिवत्तं अचरे पावन्ति दहधम्मा ॥ २९ ॥
 जे वि य निग्गन्थाणं धुइ पउज्जन्ति मव्वभावेणं ।
 ते तस्स फलगुणेणं न य कुगइयहं पवज्जन्ति ॥ ३० ॥
 सोऊण धम्मपयणं जिणवरकहियं नरामरस्समूहा ।
 सम्मत्तलडबुद्धी संवेगपरायणा मुइया ॥ ३१ ॥
 केइत्थ समणसीदा हवन्ति ववगयपरिग्गहारम्मा ।
 पञ्चाणुव्वयजुत्ता केइ पुण मावया जाया ॥ ३२ ॥
 एवं सुरयरवसहा कहायसाणे जिणं पणमिऊणं ।
 सव्वे परियणसहिया गया य निययाइ आणाइं ॥ ३३ ॥
 विहरइ जत्थ जिगिन्दा सो देवो मग्गसंनिहो होइ ।
 जौयणसयं समन्ता रोगाइविज्जिओ रम्मो ॥ ३४ ॥
 अह उतहसंणपमुहा चउरासीयं तु गणहरा तस्स ।
 उप्पन्ना य सहस्सा तावइया चेव समणाणं ॥ ३५ ॥
 ताव य चउहरत्तं संपत्तं भरहरादणा सयलं ।
 हयगयजुवःसमग्गो चउटसरयणाहियो धीगं ॥ ३६ ॥

उत्सभजिणस्स भगवओ पुत्तसयं चन्दसरसरिसाणं ।
 समणत्तं पडिवन्नं सए य देहे निरवयक्खं ॥ ३७ ॥
 तक्खसिल्लापे महप्पा थाहुवली तस्स निच्चपडिकूलो ।
 भरह्नरिन्दस्स सया न कुणइ आणापणामं सो ॥ ३८ ॥
 अह रुट्ठो चक्कहरो तस्सुवारिं सयलसाहणसमग्गी ।
 नयरस्स तुरियचवलो विणिग्गओ सयलयलसहिओ ॥ ३९ ॥
 पत्तो तक्खसिलपुरं जयत्तदुग्घुट्ठकलयलारावो ।
 जुज्झस्स कारणत्थं सन्नद्धो तक्खणं भरहो ॥ ४० ॥
 थाहुवली वि महप्पा भरह्नरिन्दं समागयं सोडं ।
 भड्ढचड्यरेण महया तक्खसिल्लाओ विणिज्जाओ ॥ ४१ ॥
 चलदप्पगव्वियाणं उभयवलाणं रसन्तत्तूराणं ।
 आभिट्ठं परमरणं नच्चन्तकवन्धपेच्छणयं ॥ ४२ ॥
 भणिओ य थाहुवलिणा चक्कहरो किं वहेण लोपस्स ।
 दोण्हं पि होउ जुज्झं दिट्ठीमुट्ठीहि रणमज्जे ॥ ४३ ॥
 एवं च भणियमेत्ते दिट्ठीजुज्झं तओ समभ्रडियं ।
 भग्गो य चक्खुपसरो पढमं चिय निज्जिओ भरहो ॥ ४४ ॥
 पुणरवि भुयासु लग्गा एकेकं कट्ठिणदप्पमाहप्पा ।
 चलचलणपीणपेत्तुणकरयलपरिहत्थविच्छोहा ॥ ४५ ॥
 अद्धतडिजोत्तवन्धणअवहत्थुज्ज्वत्तकरणनिम्मविया ।
 जुज्झन्ति सवडहुत्ता अभागमाणा महापुरिसा ॥ ४६ ॥
 एवं भरह्नरिन्दो निहओ भुयविक्रमेण संगामे ।
 तो मुयइ चक्करयणं तस्स चहत्थं परमरुट्ठो ॥ ४७ ॥
 विणियायणअम्ममत्थं गन्तूण सुदरिसणं पाडिनियत्तं ।
 भुयवलपरत्तमस्स वि संवेगो तक्खणुप्पन्नो ॥ ४८ ॥

त्रपद् अहो अकञ्जं त्रं त्राणन्ता वि विमयलोमिला ।
 पुरिस्ता कसायथसगा करेन्ति एक्केकमविरोहं ॥ ४१ ॥
 छारस्स कए नासन्ति चन्दणं मोत्तिथं च दोरत्थे ।
 तह मणुयभोगमूढा नरा वि नासन्ति देविट्ठिं ॥ ४० ॥
 मोत्तुं कसायजुज्झं संजमजुज्झेण जुज्झिमो इण्हि ।
 परिसहभडेहि समयं जाय ठिओ उत्तमट्ठम्मि ॥ ४१ ॥
 नमिऊण जिणवरिन्दं लोथं काऊण तन्य वाहुयली ।
 थोसिरियसव्वसङ्को त्राओ समणो समियपायो ॥ ४२ ॥
 काऊण सिरपणामं चक्कहरो भणइ मट्ठुरवयणेहिं ।
 मा गेणहसु पव्वजं भुज्जसु रजं महाभोगं ॥ ४३ ॥
 संवच्छरपडिमत्थं वाहुयली पणमिऊण चक्कहरो ।
 सयलवलेण समग्गो साणयपुरिं समणुपत्तो ॥ ४४ ॥
 वाहुयली वि महप्पा उप्पाडिय केवलं तथयलेणं ।
 निट्ठवियधट्ठकम्मो दुपसविमोक्खं गभो मोक्खं ॥ ४५ ॥
 भरहो वि चक्कयट्ठी एगच्छत्तं इमं भरहवासं ।
 भुज्जइ भोगसमिद्धं इन्दो इय देवलोयम्मि ॥ ४६ ॥
 विजाहरनयरसमा गामा नयरा वि देवलोयसमा ।
 रायसमा गिहयइणो धणयसमा होन्ति नरवरणो ॥ ४७ ॥
 चउसट्ठिं सहस्साइं जुवईणं परमरूवधारीणं ।
 यत्तीमं च सहस्सा राईणं वज्जमट्ठडाणं ॥ ४८ ॥
 मत्तवरवारणाणं चउगमीइं च भयसहस्साइं ।
 नायइया परिसंवा रत्ताण धयछत्तचिन्धाणं ॥ ४९ ॥
 अट्ठारस कोडीओ तुरयाणं पवरवेगदच्छाणं ।
 किंकरनगराणीं को नम्म करेत्त परिसंगा ॥ ५० ॥

चोदस य महारयणा नद्य निहयोऽणेगनण्डपरिपुण्णा ।
 जलथलरयणावासा रविखलन्ते सुरगणेहि ॥ ६१ ॥
 पुत्ताण य पञ्चसया यमरकुमारोवभोगदुहलिया ।
 भरहस्त चक्रवर्णो रत्नविभूहं समणुपत्ता ॥ ६२ ॥
 त्रस्त य जीहाण सयं बुद्धिविभागो हवेज्ज वित्तिथण्णो ।
 सौ वि मणूसो न तरइ तस्स कहेउं सयलरजं ॥ ६३ ॥
 अह एयं परिकहिण पुणंरवि मगद्धाहिवां पणमिऊणं ।
 पुच्छइ गणहरवसहं मणहरमहुरेहि वयणेहि ॥ ६४ ॥
 वण्णाण समुणसी तिण्हं पि सुया मए अपरिसेमा ।
 एत्तो कहेह भयवं उप्पत्ती सुत्तकण्ठाणं ॥ ६५ ॥
 हिंसन्ति सब्वजीये करेन्ति कम्मं सया मुणिविरुद्धं ।
 नह वि य यहन्ति गव्वं धम्मनिमित्तम्मि काऊणं ॥ ६६ ॥
 एयं च भणियमेत्ते गणहरवन्हो कहेइ भूयत्थं ।
 निसुणेहि य ता नरयइ एगमणो माहणुयत्ति ॥ ६७ ॥
 माएयपुरवरीए एगन्ते नाभितन्दणो भयवं ।
 चिट्ठइ सुत्तङ्गसहिआं ताव य भरहो समणुपत्तो ॥ ६८ ॥
 पणउत्तमङ्गमगो करजुयलं करिय तस्स पामूले ।
 तो भणइ चक्रवर्णी वयणमिणं मे नित्तामेह ॥ ६९ ॥
 भयवं अणुग्गहत्थं करन्तु समणा इमे समियपाया ।
 भुञ्जन्तु मज्झ गेहे परिसुद्धं फासुयाहारं ॥ ७० ॥
 तो भणइ त्रिणवरिन्दो भरह न कप्पइ इमो उ धाहारो ।
 समणाण संजयाणं कीयगदुहेसनिक्कण्णो ॥ ७१ ॥
 एयं सुणित्तु वयणं राया चिन्नेइ तग्गयमणेणं ।
 उग्गं तथोविहाणं चरन्ति समणा समियमोहा ॥ ७२ ॥

न य भुञ्जन्ति महरिस्ती मह गेहे मग्गिया वि पुणरुत्तं ।

तां सावयाण दाणं देमि फुडं अन्नपाणाइ ॥ ७३ ॥

एए वि य गिहिधम्मं पञ्चाणुच्चयगुणेमु उवउत्ता ।

भुञ्जायेमि य बहुसो हांही दाणस्स पुण्णफलं ॥ ७४ ॥

सदाविया य तेणं सायारचरित्तधारिणो सव्वे ।

तुरियं च समह्ठीणा मिच्छत्ताई नरा तइया ॥ ७५ ॥

न य ते रियन्ति भवणं द्दुं जववीहियदुरे पुरओ ।

कागणिरयणेण तओ सुत्तं चिय सावयाण कयं ॥ ७६ ॥

तां अन्नपाणदाणासणेसु संपूइयाण उपपन्नं ।

गव्वं चिय अडतुङ्गं पडन्ति इत्थं कयत्थऽम्हे ॥ ७७ ॥

मदसायरेण भणिओ भरहनरिन्दो सहाए मज्झमि ।

जह जिणवरेण भणियं तं एकमणो निसामेहि ॥ ७८ ॥

जाणं तुमे नराहिय सम्माणो पडमसावयाण कओ ।

ते वीरस्सऽयसाणे होदिन्ति कुत्तिथपासण्डा ॥ ७९ ॥

अलियवयणंस्स मत्थं काऊणं वेयनामयेयं ते ।

हिंसाभासणमित्तं ज्ञेसु पस्स यहिस्सन्ति ॥ ८० ॥

विचरीयवित्तिधम्मा थारंभपरिग्गहेमु अणियत्ता ।

सयमेव मूढभावा संसं पि जणं विमोदन्ति ॥ ८१ ॥

सौऊण वयणमेयं परिकुविओ नरवई भणइ एयं ।

सिग्घं चिय नयराओ सव्वे वि करेह निहेसा ८२ ॥

लोगेण हम्मनाणा सरणं तित्थंकरं समह्ठीणा ।

तेण य निवारिया ते पत्थरपहरेसु हम्मन्ता ॥ ८३ ॥

मा हणमु पुत्त एए जं उसमजिणेण वारिओ भग्घो ।

तेण इमे सयलं चिय वुच्चन्ति य माहणा लोए ॥ ८४ ॥

जे धि य ते पद्मपरं पद्मजं गेण्डिकुण परियडिधा ।
ते चकलपरिहाणा तावसपासण्डिणो जाया ॥ ८५ ॥

ताण य सीसपसीसा मोहन्ता जणवयं कुसत्थेसु ।
भिग्गंगिरमाईया जाया बीजं वसुमईय ॥ ८६ ॥

एसा ते परिकहिया उप्यत्ती माहणाण भूयत्थं ।
एत्तो सुणसु नराहिय पुरदेयजिणस्स निव्याणं ॥ ८७ ॥

भयवं तिलोयनाहो धम्मपहं दरिसिऊण लंगस्सं ।
अट्ठावयम्मि सेले निव्याणमणुत्तरं पत्तो ॥ ८८ ॥

भरहो वि चकचट्टी तिणमिव चइऊण रायवरलच्छो ।
जिणवरपहपडियणो अव्याथाहं सिवं पत्तो ॥ ८९ ॥

एवं मए सेणिय तुज्झ सिट्ठा लोगट्ठिई पुव्वज्जणाणुचिण्णा ।
सुणाहि एत्तो विमलपद्मावा चसारि नामेहि नरिंदधंसा ॥ ९० ॥

इति पञ्चमचरिए लोगट्ठिइउसभमाहणाहिगारो नाम चठत्थो उइसथो समत्तो ॥

2. अजित=अजित Name of the 2nd तीर्थंकर. विजितकषयं
one who has conquered (विजित) the passions (कषय=
कषाय). कषायs are four in number:--(i) क्रोध anger, (ii) मान
pride, (iii) माया deceit and (iv) लोभ greed. संभव the 3rd
तीर्थंकर. अपुण्यमव one who cannot have (अ) an existence (भव)
again (पुनः). अभिनन्दन the 4th तीर्थंकर. सुमद=सुमति 5th तीर्थंकर.
पद्मामं=6th ती०. पद्मसुच्छायं=पद्मसुच्छायं=having lustre (च्छाया)
like that of lotus.

3. सुपास=सुपार्थ 7th तीर्थंकर. सुसिप्रम=शशिप्रम or चंद्रप्रम,
8th तीर्थंकर. कुसुमदन्त=पुष्पदन्त the 9th तीर्थंकर. शीतल=शीतल, the
10th. धैर्यसं=धैर्यास and वसुपूज्य are the 11th and 12th तीर्थंकरs.

4. त्रिमल, अणंत, धर्म, शान्ति, कुंतुनाथ & अरनाथ are the
तीर्थंकरs mentioned in this verse. चम्मामय=चर्म+आश्रय=resort
of religion. कषायमहण=कषाय+मघ्न one who churns or
destroys (मघ् to churn) the passions. जियारि=जित+अरि
one who had conquered the enemies. महामाय=of great
fortune.

5. मल्लि and मुण्डिसुव्रत are the तीर्थंकरs coming next.
मल्लिय=मर्दित rubbed; massaged; destroyed. मवाह=मव + ओष=
the stream of (ओष) wordly life. त्रिवचनाह=त्रिदशनाथ Lord
of gods (त्रिदश). विच्छ=तीर्थ=The period that passes
between two तीर्थंकरs. From the 2nd line of this verse,
we come to know that the time of the story in
question was in the epoch of the तीर्थंकर, मुण्डिसुव्रत.

6. नमिनाथ, नेमिनाथ, पार्थनाथ and महावीर are the तीर्थंकरs
saluted in this verse. पास=पार्थ. उरग=serpent. महाफणी=
great hoods. पद्मलियं=प्रज्वलित=shining. उरगमहा...पद्मलिङ्गं=
looking bright by the jewel-like hoods of great

serpents. *पार्श्वनाथ* has, as his emblem, seven hoods of serpents on his head. And hence this adjective of *पार्श्वनाथ*. *विलीण*=destroyed. *रमल*=dirt of Karma.

7. *रिसि* = ऋषि = sage. *गणहर* = गणघर = The principal disciple of तीर्थंकर. *अणगार*=one who has not got a house (अगार); a houseless monk. *लद्धमाहुष्य*=लब्ध+माहुष्य=one who has obtained (लब्ध) greatness. *मणवयणकायगुप्ते*=मन-वचनकायगुप्त=protected (गुप्त) in mind, body & speech. *सिरसा*=Ins. Sing. of *शिरस्* head. It is an irregular form formed on the analogy of Sanskrit formation. *नमंस*=to bow, to salute.

8. *नामावलियनिबद्ध*=नाम+आवलि+निबद्ध=containing in or bound in the line of name *आचारियपरंपरागत*=आचार्य+परंपरा+आगत=As it has come through the tradition of the teachers. *वेच्छामि*=वक्ष्यामि I will tell. *अद्धानुपूर्वम्*=अपानुपूर्वम् In due order; समासेन in brief.

9. *तीर*=शक् to be able. *वणिकरण*=कण is the termination of the absolutive; but it is used here for the infinitive. So *वणिकरण*=वर्णयितुम् to describe. *नीमंस*=निःशेषं=whole. *मोक्षूण*=मुक्त्वा=leaving; except. *तिकालनाथं* = त्रि+काल+ज्ञानं=knowledge of the three times. *इव*=भू=to be.

10. *मुह*=मुख=mouth *अच्छो*=अच्छ=pure, clear. *बहुवियम्*=बहु+विकल्पmuch or abundance of thought. *उ* is ordinarily the termination of the infinitive; but here it is used for the absolutive. *धरितं*=धृत्वा having held. *संक्षेपं*=संक्षेपं=In short. *उपदिष्ट*=उपदिष्ट=preached.

11. *गंय*=ग्रंथ book. *कालभाव*=time and nature of things (भाव) *रुसियन्*=रुषितव्य should be angry. 'यज्ज' and

इयम् are the terminations of the potential participle.
बुद्धजण=बुधजण=wise people. परिहाणी locs.

12. विसमशील=विषम+शील=one who has uneven (विषम) character. दोष=दोष=fault; defect. गृहण=ग्रहण=picking. तद्विच्छ=तत्पर=Intent on; engrossed in. दोष...तद्विच्छ=engrossed in picking the defects of others. तुष्ट=तुष्ट=satisfied; pleased. सुमणिष=सु+मणित=good saying. गेह=ग्रह to take; to accept.

13. सर्वज्ञ=सर्वज्ञ=one who knows all; omniscient. भासितार्थ=भासित + अर्थ a thing which is preached. कवि=कवि=poet. मण्=to speak, to tell, to narrate. आगम=religious or sacred text. वज्र=वज्र hard. सूत्र=सूत्र=needle. गच्छ=गच्छ to go. तन्तु=thread रत्न=रत्न=jewel.

14. परिषद्=परिषद्=assembly. बहुविध=बहुविध=of various sorts. सह=सह=able. घेतुं=गृहीतुम् to take. ह्य=ह्य=struck.

15. कथ=कृतम् made. एकमतं=एकमतम् of one opinion. त्रिहयण=त्रि + भुवन=the three worlds. श्रुतधर=श्रुतधर=possessing scripture; learned in the scripture. अस्मादस्य=अस्मादस्य=one like us. कीर=passive base of कृ=to be done.

16. अथ=यदि=if. वि=अपि=even. तु=सत्यु=indeed. दुग्ध-हृदयो=दुग्धहृदयः one whose mind is possessed of evil things; one of perverse mentality. कूट=कूट deceit; the source of pain or misery. कवट=कवट fraud or deceit. मेधावी=मेधाविन् wise, clever. संपद्य=संप्रति now. सवुद्विहवाणु-सारेण=स्वबुद्धि+विभव+अनुसारेण, according to the ability (विभव) of one's intellect.

17. रोगाङ्गण = रोग + आङ्गण = covered with or full of diseases. जीव = जीव life. तद्विविक्तसिर्यं = तद्वि + विलसित = the flash of lightning (तद्वि). अणिच = अनित्य = momentary. नवरं = but. कव्य = काव्य = poetry. समिसूरगहचक्र = शशि + सूर्य + प्रह + चक्र the Moon, the Sun and the group (चक्र : of constellations (प्रह)).

18. तम्हा = तस्मात् = १०; therefore. नियर्य = नियतं always महमहा = महा + अतिमहा = great and greater. पुरिष = पुरुष = men. कित्तुष्टाह = कीर्तन + उत्साह = zeal or enthusiasm of praising (कीर्तन). कायव्य = कर्तव्य = should be done. अत्ताणं वेद्यमाणेण = आरमानं वेद्यता by one who knows the self.

19. कण्ण = कर्ण = ear. सासन = शासन = creed, doctrine. सुह-पुण्ण-धुति + पूर्ण = full of hearing; engrossed in hearing. विदूषग = विदूषक = jester. दारुमय = of wood (दारु). निम्भविय = निर्मापित = made, produced.

20. उत्तमंग = उत्तम + अंग = best limb; head. घुम्भ = घूर्ण = to wander. सामन्न = भ्रामण्य = asceticism. वण्णण = वर्णन = description or praise. रहिय = रहित without; devoid of. नालियरकरकय = नालिकेर + करं = shell of a coconut (नालिकेर) (Marathi नारळ).

21. जिण = जयति निराकरोति शत्रुद्वेषादिरूपान् अरातीन् इति जिनः one who completely subdues internal enemies such as passion and hate. द्रिसिपुण्यय = दर्शन + उद्यत = ready to see or salute. सुमत्त = सु + प्रशस्त good. मिच्छतमइलिया = मिष्यात् + मसिनीकृता = soiled by wrong faith. चित्तय = चित्रकार = painter.

22. कइशुरत = कथन + अनुरक्त attached to the story or talk. कन्तिरुत्त = कन्ति + संयुक्त full of lustre. सिनेस = श्लेष्मन् phlegm. कज्ज = कार्य = aim; purpose. वयणवंच = वदनवंच = construction of mouth.

23. नासिया=नासिका=nose. किं कीरइ=किं क्रियते=what can be done; what is the use of. ससुगन्धगन्ध=smell (गन्ध) with (स) fragrance (सुगन्ध); fragrant smell. लुब्ध=लुब्ध=greedy for; attached to. जाण=ज्ञा to know

24. उल्लाव=उल्लाप talk. ओट्ठ=ओष्ठ=lips. जलूगा=जलौकस्=one that sucks impure blood; A kind of two-sensed creature. सरिस=सरिश् like. सम=like

25. समय=doctrine; scripture. दुस्वयणतिक्रधारा=दुर्बचन+तीक्ष्ण+धारा=having a sharp edge (धारा) in the form of bad words. मेस=शेष=the rest. छुरियन्व=छुरिका इव=like a knife.

26. पहण=प्रधान=Important, prominent. तत्तिष्ठ=(D) तत्पर=engrossed in; attached to. अंश=अन्य=other, rest. बिलं=hole. भण्ण=passive base of भण्; to be said or called. भरियं=भृतं=filled. दंतकीड=दंतकीट=worms in the form of teeth.

27. पढ=पठ=to learn, to study. सुण=शृ=to hear, उज्जम=उद्+यम् to try. सत्ती=सत्ती=strength, power. मिप्पिय=विशिष्टिन्=artist. कय=कृत=made, prepared.

28. सम्वायेण=सर्व+भादेण=with all respect, respectfully. उज्झितकण having abandoned (उज्झ् to abandon). मूढत्तं=मूढत्व=foolishness. सं is the termination of the abstract nouns. नयमद=नयमति=of right mind. भत्तिजुत्त=भक्ति+युक्त=possessed of devotion.

29. तुंग=high. गय=गज=elephant. मयग=मार्ग=path. परंपरा=tradition. कुंजर=elephant. गम=गम=approach.

30. गयमय=गजमद rut of the elephant. महुपर=मधुकर=bee. पयट्ठ=प्रवृत्तः started, set out. लोळुय-लोळुय, greedy of.

31. सुत=सूत्र=religion-, sacred texts. रच्य=रचित=composed. गाहा=गाथा=verse; stanza. पायदफुटस्य=प्राकृत+स्फुट+अर्थ with the meaning simple (प्राकृत) and clear. विमल=a reference to the name of the author. निगम=नि+गम् to hear.

32. The seven objects or topics (अहिगार=अधिकार) of the book are mentioned in this stanza. They are:—
 (i) The origin of the world; (विद्वत्समुत्पत्ति=स्थितिसमुत्पत्ति);
 (ii) Origin of the different races (वंश=वंशसमुत्पत्ति);
 (iii) पत्याण=प्रस्थान (Rāma's departure in the forest).
 (iv) रण=fight; battle with Rāvaṇa. (v) लवकुसुमपत्नी=लव + अकुस + उत्पत्ति=birth of लव and अकुस (कुस in the Brahmanic version). (vi) अनेकमव=अनेकमव=The various existences. (vii) निष्ठाण=निर्वाण=going to liberation. This book is called a पुराण by the author.

33 वेदित्य=वेदित gesture; act; life. इणं=इदम् this त्रिशला=त्रिशला name of महावीर's mother. सुअ=सुत son. मंथेवओ=मंथेवतः in short.

34. पवरठाणं=प्रवर+स्थान excellent place. विडलगिरि=विपुलगिरि a mountain named विपुल. मत्पथ=मस्तक top, head. इन्द्रभूत=इन्द्रभूति name of the 1st and foremost disciple of महावीर. कहिय=कथित told. The story in the book was narrated by इन्द्रभूति to a king by name धेयिक.

35. From here to the end of this chapter a short summary of the contents of each chapter is given. पुलगर=कुलकर king or governor of the Juggaliyās. अहिषेय coronation; bathing ceremony. On his birth, राम was taken to the mountain मन्दार and was bathed by the gods.

36. अतिनाशन=अति+नाशन capable of destroying the trouble or misery केवलम्भव=केवल+उद्भव rise of omniscience. अस्त्रय=अतिशय excellence. कुसुमोद्बुद्धि=कुसुम+ओष+वृष्टि shower of the streams of flower.

37. मोक्ष=मोक्ष Liberation. भरह and बहवलि were the sons of ऋषभ. They fought against one another. संग्राम=संग्राम battle. जहावत्तं=यथावत्तं as had happened.

38 जाई=जाति caste. कुतित्यगण=कुतीर्यगण groups of false believers. विजाहरवंश=विद्याधरवंश race of the विद्याधर, a kind of semi-divine beings.

39. उवसग=उपमर्ग trouble, disturbance, annoyance, affliction. विजाहरण=विद्याहरण loss of the learning.

40 अजियस्स उत्पत्ति birth of अजित the second तीर्थंकर (ch. 5). समोसरण=समवसरण an assembly of 12 kinds of audience on the arrival of a तीर्थंकर, where there is a divine arrangement of seats

41. ठाण=स्थान place; abode. वर=boon. सामण्यनिब्बान=आमण्यनिर्वाण asceticism and liberation. The 60000 sons of Sagara brought the river Ganges on the earth. For this, they were killed. Hearing this, Sagara was grieved, renounced the worldly life and was in the end liberated.

42 जन्मण=जन्मन् birth. विहव=विभव glory. कित्तण=कीर्तन description; praise. पवत्तण=प्रवर्तन industry; movement. नायव्व=ज्ञातव्य should be known. The deeds and previous life of महारक्षस and other details about the demon race are described in the 5th chapter.

43-46. There was a विद्यावर monkey-race at पतालपुर. The king there was one by name Kikkindhi. He had a younger brother named Andhaya. This Kikkindhi was on friendly terms with the ruler of Lankā. There was another Vidyādhara race at Ratha-nepur-Chakravālapura. Asaṇi-vega was the king there. He had two sons-Vijaya-sinha and Vijjavega-and a daughter श्रीमाला. At the स्वर्ण ceremony, Sirimālā chose Kikkindhi. This was not approved by Vijayasinha. A fight ensued in which Andhaya was killed. Kikkindhi was taken to पतालपुर by the ruler of Lankā. Kikkindhi then founded another town, Kikkindhipura by name, on the top of the mountain Mahu. Another king Sukesa, son of Tadikesa of Pāyālankārapura, had three sons-Māli, Sumāli and Mālavanta. They invaded Lankā where Nigghāṇi was ruling at that time. Nigghāṇi was killed and Māli took possession of Lankā. This is the topic of the 6th chapter which is summarised in verses 44-46.

43. बाणदेव = बाणदेव one who has the emblem of monkey on the binner. The monkeys in the पद्म-चरियम् are supposed to be the Vidyādharas having the emblem of monkeyes. तदिदेविस्य य चरिम् Life of Taditkesin. उदहिकुमारेण सहियस्य along with that of Udaḥi-kumāra. Taditkesin was the king of Lankā. Once when he was moving about in the garden along with his wife, she was struck by a monkey which was

Kekasi before the birth of Rāvana. जण = जन birth
 ददमुद=दशमुख Another name of Rāvana. समुवासन=समुपास
 worship; service; propitiation.

50-53. Verses 50-53 give the contents of the eighth chapter which can be summarised in brief as follows:—

Rāvana married Mandodari. He also happened to see some Vidyādhara girls and got them after fighting with the Vidyādharas. Bhānukarṇa or Kumbhakarṇa picked up quarrel with Vesamarṇa, the nominee of Indra, and governor of Lankā. In the fight that ensued, Vesamarṇa was defeated and he became a monk. On his way to Lankā, Daśamukha saw the temples on a certain mountain and asked Sumālī about them. Sumālī told him how they were erected by a king named Hariṣeṇa and his full life also. On the way Daśamukha had an encounter with some elephant named Bhuvanālakāra which was controlled by him. Daśamukha got news of how Rikkaraya and आदित्य, of the monkey race, failed in their attempt to take away Kikkindhi from the hands of Yama, the nominee of Indra. He was also requested by the messenger of रिकरय and आदित्य to help them in their plight. रावण complied with the request, defeated Yama and gave back Kikkindhi to रिकरय and some other town to आदित्य. Then he entered and took possession of लंका along with सरद्वय, his sons and other near relatives.

50. खोद=शोक agitation; perturbation; trouble.
 अक्ष=यक्ष demi-god. अग्नादिय=Name of the presiding deity
 of Jambu-dwīpa. आगम=arrival. लभ=gain. मन्दोदरी=
 मन्दोदरी name of Rāvana's wife. कन्या=कन्या a girl; daughter.
 निरीक्षण=निरीक्षण seeing; observation; examination.

51. घणय=Another name of वेसमण, who was
 appointed lord of Lankā by Indra, the sovereign
 king of Vidyādharas at रघुपुरचक्रवालपुर. When he
 was defeated by Rāvana, he became a monk and
 practised penance. मायुक्कण, another name of कुंभकर्ण.
 चरिय=चरित act. रण=fight. तव=तपस् penance.

52. पुण्य=पुण्यवत् meritorious. पावमहण=पापमयन capable
 of destroying sin.

53. गृहण=ग्रहण catching. मत्तमहागज=मत्त+महागज intoxi-
 cated big elephant. नामधेय=name. अणं जमस्स लद्धं रिकखरया-
 इक्किदिग्घी=This is a faulty construction. The whole
 clause stands for:—रिकखरयाद्वेहिं किदिग्घी लद्धा. The
 acquisition of Kikkindhi, Yama's place, by रिकखरय
 and धीदिग्घ.

54-55. Verses 54 and 55 give the contents of the
 9th chapter of which the following is the summary:—

दशमुख's sister चंद्रनखा was carried away by खरदूतण.
 Daśamukh wanted to attack the town of पयालंकारपुर;
 but was prevented by मन्दोदरी. Chandoyara, a विद्यापर
 left his wife अशुताहा and married बालि's sister धीप्रमा.
 दशमुख had asked her hand in marriage for himself.
 This request was rejected by बालि. बालि gave up the
 kingdom and crowned शुभीन on the throne, बालि became

the ascetic. When रावण was going by the sky on the top of the mountain अष्टापद, the motion of his car was checked as बालि was practising penance there. रावण became angry and tried to mortify बालि by destroying the mountain itself. But in this also रावण was defeated by the power of बालि's penance.

54. दूषण=खरदूषण ॥ विद्याधर who carried away रावण's sister चंद्रनखा. चन्दोयर=name of ॥ विद्याधर who married बालि's sister. अशुराहा=Name of Chandoyar's wife. संघट्ट=contact; touch.

55. सिरीसमागम=श्री+समागम Union with glory. पञ्चजा=प्रवृज्या entering into ascetic order. अष्टापदवनग=अष्टापद+नग A mountain by name Astāpada.

56-57. Sugrīva was married to Tārā who was coveted by another Vidyādhara named Sāhasagati who was killed afterwards. When Rāvana was marching against Indra, he came across Sahassakirāṇa, who interrupted him in his worship by sporting in the river Yamunā along with his wives. He was captured by Rāvana and was released at the request of Sahassakirāṇa's father, who was a monk. After his release, Sahassakirāṇa also became a monk and informed this to Anarāṇṇa, the king of Ayodhyā. (ch. 11.)

56. साहसगट्ट=Name of a Vidyādhara who loved Tārā. संताप=संताप=Affliction; torment. गम=गमन Going.

57. अणरण्य=Name of the king of Ayodhyā. सहस्रकिरण=Name of the king of Māhesara वैराग्य=वैराग्य=aversion to worldly life. जलनाश=यज्ञनाश=Destruction of .

from the camp was not known by anybody. अंजना conceived a child and delivered हनुमत्.

60. दरिषणसिणेह=दर्शन + स्नेह love at the sight. Mahendra, the विद्याधर king, saw प्रल्हाद on the mountain अष्टापद and offered his daughter अंजना in marriage to पवनंजय, प्रल्हाद's son. उज्ज्वल Abandoning. पवनंजय was insulted by अंजना's maid-servants and so he left her.

61. अंजना was banished from her husband's home for conceiving a child in the absence of her husband. She then went to her father who did not receive her. So she entered a forest where she gave birth to Hanumat. She met her maternal uncle प्रतिसूर्य in the forest. He took them to his town named हनुमद where Hanumat was brought up. सिद्ध=सिद्ध narrated. हनुमत्परम्भवसमूहसंबन्ध=हनुमत्+परम्भवसमूह+संबन्ध relation of the group of previous existences of Hanumat. This was told by an ascetic whom अंजना met in the forest. सूत=सूति nourishment; upbringing.

62. When पवनंजय returned from the battle, he came to know that his wife was sent out of home. He went out to search her. Being unable to find her, he stayed in the forest Bhūlā, where he was found by his father and maternal uncle. He also met his wife there. (ch. 18). भूयादवी=भूता + अदवी Forest by name भूता. दरिषणोत्सवसुह=दर्शन+उत्सव+सुख happiness of the festival of sight; happiness and joy at the sight.

63. हनुमत् goes to the help of रावण and fights with वरुण who is defeated. रावण gets the kingdom.

(ch. 19). दाहण=fierce. राज=राज्य kingdom. महाबल=name of बल. उल्लेख=उल्लेख the height. अन्तर=the interval between the two Tirthankaras.

64. The information about the various Tirthankaras, sovereign kings, बलदेवः, बासुदेवः, their enemies, the height of the Tirthankaras and the interval between them—all this is the topic of 20th chapter. बलकेशवः=mythological persons in Jainism such as बलदेवः and केशवः. पटिसत्तु=प्रतिशत्रु enemy; adversary. चेष्टित=चेष्टित Act. चक्रवर्ति=चक्रवर्ति a sovereign king. वरसंपदा=वर+संपदा wealth of boons.

65. दशरहज्जुपत्नी=दशरथ+राज्य+उत्पत्ति origin of the kingdom of दशरथ. संवेगसमावृत्त=संवेगसमावृत्त one in whose mind the desire of renouncement is born. दिक्छा=दिक्छा renouncement of the world; taking initiation.

66. सत्तुनिहण=सत्तुनिहण one of the four sons of दशरथ. At this stage, there is some diversion from the epic रामायण. सीता is the natural-born daughter of her mother, along with a twin brother who was named भामदेव. This brother of सीता, as soon as he was born, was carried away by his enemy in the previous birth and was abandoned in a forest. From there he was picked up by a विद्याधर named चंद्रगति who had no issue. He brought up this child. शोकसंबन्ध=शोकसंबन्ध the relation of sorrow सीता's mother lamented for the loss of the child.

67. Once नारद was insulted by सीता's servants. In order to take revenge of this नारद drew a picture

of सीता and placed it in a garden where it was noticed by भामंडल, सीता's brother, who was brought up by the विद्याधर. He fell in love with the person in that picture. The विद्याधर चंद्रगति managed to carry away जनक who was let loose on his promising to give सीता, who was already betrothed to राम, in marriage to one who would bend the बजावत bow. This was a device of the विद्याधर चंद्रगति for obtaining सीता for भामंडल. But at the time of the स्वयंवर ceremony, none but राम was able to bend the bow. (ch. 28). लिहण=लेखन writing; drawing मूढत्त=मूढत्व infatuation स्वयंवरत्थं=स्वयंवरार्थम् for the sake of the ceremony of the self-choice of the husband. चावरयण=चापशन the jewel-like bow.

68 निव=रूप king. पासे=पार्श्वे by the side of. मुनिसम्भूयसरण=मुनि+सर्वभूतशरण्य the ascetic by name सर्वभूतशरण्य in whose presence दशरथ became a monk (ch. 29). वदगय-भवाण कहणं=व्यपगतभवानी कथनं narration of the previous lives. भामंडल told the account of his previous lives to चंद्रगति (ch. 30). समागम meeting (of भामंडल with सीता)

69. वरत्स लंभ=वरस्य लंभः fulfilment of the boon. विदेस=विदेश foreign country. राम along with लक्ष्मण and सीता left अयोध्या and went to foreign countries (ch. 31).

70 From here, we are given a description of the various encounters of Rāma in the course of his journey on which he set out after his banishment. वज्रकर्णनरवद्विवेदिष्ठय=वज्रकर्ण+नरपति+विवेचित Act of king Vajrakarna. He was a feudatory king of another who once wanted to harass Vajrakarna for his supposed act of impudence. Rāma

came to know this through somebody. He, along with Laxmaṇa and Sītā, went to Vajrakarna who welcomed them very well. For this act of welcome, Rāma sent Laxmaṇa against Vajrakarna's enemy. Laxmaṇa defeated him. Laxmaṇa was offered many girls for his act of bravery. (ch. 33). वरकुमारिलम्भ=The gain of excellent girls. वसिष्ठारुद्रमूर्ध=रुद्रभूति+वर्षाकरण subjugation of Rudrabhūti. Rudrabhūti was a Mleccha who had kept in bondage a king by name Vālikhilla. Rāma and Laxmaṇa released Vālikhilla from his bondage. (ch. 34).

71. In the course of their wanderings, Rāma, along with Sītā and Laxmaṇa, went to the house of a Brahmin in the town of Aranya. They were insulted there. So just near Aranya, a magic-town Rāmapuri was founded by a deity for the use of these three (ch. 35): अशुभग्रामासन्ने रामपुरिनिवेशन=अरण+ग्राम+आसन्ने रामपुरिनिवेशन founding of Rāmapuri near the town of Aranya. वनमाला-संज्ञाय=वनमाला+संज्ञा union with Vanamālā. Vanamālā was a princess who had fallen in love with Laxmaṇa. But she was betrothed to some other prince. So she went to a secluded place and uttered her determination to kill herself. Laxmaṇa happened to hear this at which he accepted her. This was approved afterwards by Vanamālā's father (ch. 36). अश्विरीयसमुन्नद=अतिवीर्य+समुन्नति=elevation of Ativīrya. Ativīrya rose into rebellion against Bharata. He went to Rāma for begging his help against Bharata. But the former, instead of helping Ativīrya, humiliated him. (ch. 37).

72. रामो जितपद्माए=रामः जितपद्मायाः getting of Jita-
 padmā. Jitapadmā was a princess who was to be
 married to one who would endure the blows of her
 father. Laxmaṇa did this and got the princess
 (ch. 38.) कुलदेसविहृषणा उवसर्गं=कुलभूषणदशभूषणयोः उवसर्गम्=
 trouble to Kulbhūṣaṇa and Deśabhūṣaṇa. They were
 two brothers. In their childhood, they were given in
 charge of a teacher for their education. When they
 were entering the palace after completing their edu-
 cation, they fell in love with their own sister whom
 they could not recognise. Both of them wanted to
 marry the girl. when they came to know their relation
 with the girl, they went to the forest and became
 monks. While practising penance, they had to suffer
 many hardships from a god who was their enemy in
 the previous life. At that time, Rāma and Laxmaṇa
 went there and freed them from danger. The two
 monks got omniscience and were liberated (ch. 39).
 The place where this is supposed to have happened is
 called Vamsāgiri, modern Kunthalagiri. It is a place
 in the Taluka of Vāsi in the Nizama's territory. It is
 nearly 20 miles from Bārāj, a station on the B. L. Ry.
 जिनहरकरण=जिनगृहकरण building a temple of the Jina. At
 the place where Kulabhūṣaṇa and Deśabhūṣaṇa
 were liberated, some temples were built by the king
 of that place by the order of Rāma. (ch. 40).

73. दानविभव glory of charity or gift. जहायुषो
 नियमलक्ष्माहण=जहायोः नियमलक्ष्मणाहृत्य the greatness of Jaṭāyū

obtained by the vows. Once Sītā gave food to some ascetics. Jaṭāyu saw this and fell at the feet of these sages. They enlightened him and he took vows from them. (ch. 41). संवृद्धविवायन=संवृद्ध+व्यापन slaying of Shambūka. He was the son of Kharadūṣaṇa born from Chandanabā, Rāvaṇa's sister. He was killed by Laxmaṇa (ch. 43).

74. केकयीपुत्रागमन=केकयी+पुत्र+आगमन arrival of the son of Kekai i. e. Rāvaṇa. खरदूषणविग्रह=खरदूषणविग्रह quarrel with Kharadūṣaṇa. When Shambūka was killed, Rāvaṇa and Kharadūṣaṇa came with their armies to fight with Rāma and Laxmaṇa. When Laxmaṇa was engaged in fight, Rāvaṇa, by his magic power, caused Rāma to go there and thus carried away Sītā. (ch. 44). The reader will notice here that the incident of the golden deer in the Kāmāyaṇa is cleverly omitted. The author wants to show Rāma as the follower of Jainism and as such Rāma would not kill a deer.

75. विरहिय=विगति Name of a Vidyādhara, son of Chandoyara and Anurābā. He was an enemy of Rāvaṇa. He came to the help of Laxmaṇa who was fighting with Kharadūṣaṇa. He fought with Kharadūṣaṇa's army and killed it. (ch. 45). रत्नजतिविजनाय=रत्नजति+विजनाय destruction of the power of magic of Ratnajatin. Ratnajatin saw Rāvaṇa carrying Sītā and tried to obstruct him. In his attempt to do so, he was killed by Rāvaṇa.

72. लामो जियपदमाए=लामः जितपद्मायाः getting of Jita padmā. Jitapadmā was a princess who was to be married to one who would endure the blows of her father. Laxmaṇa did this and got the princess. (ch. 38.) कुलदेसविह्वलण उदसगं=कुलभूषणदेशभूषणयोः उपसर्गम्=trouble to Kulbbūṣaṇa and Deśabbūṣaṇa. They were two brothers. In their childhood, they were given in charge of a teacher for their education. When they were entering the palace after completing their education, they fell in love with their own sister whom they could not recognise. Both of them wanted to marry the girl. when they came to know their relation with the girl, they went to the forest and became monks. While practising penance, they had to suffer many hardships from a god who was their enemy in the previous life. At that time, Rāma and Laxmaṇa went there and freed them from danger. The two monks got omniscience and were liberated (ch. 39). The place where this is supposed to have happened is called Vamśagiri, modern Kunthalagiri. It is a place in the Taluka of Vāsi in the Nizama's territory. It is nearly 20 miles from Bārsi, a station on the B. L. Ry. जिनहरकरण=जिनगृहकरण building a temple of the Jina. At the place where Kulabbūṣaṇa and Deśabbūṣaṇa were liberated, some temples were built by the king of that place by the order of Rāma. (ch. 40).

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76. साहसगच्छस व बहो=साहसगतेः च वधः death of Sāla-sagati. He assumed the form of Sugrīva and wanted to pollute the chastity of Tārā, wife of Sugrīva. He was killed by Rāma. पद्वित्तिकारणं लभं=प्रतिपत्तिकारणं लभम् the gain of news. The news of Sītā's loss was informed to Rāma by Bhāmandala who got it from Ratnajatin. (ch. 48). मिलनं बिहीसणेन=मेलनं बिभीषणेन (सह) coming in contact with Bibhīṣaṇa. विज्ञावलकोसिसंपत्ती=वलकेशव + दिया + संपत्ति acquisition of science by Rāma and Laxmaṇa.

77. कुम्भवर्णश्चन्द्र=कुम्भकर्ण + चन्द्रजित् Kumbhakarna and Indrajit, brother and son respectively of Rāvaṇa. भुयंगपासेषु बंधन=भुजंगपाशेषु बधनं binding by the noose of serpents सतिप्रहार=सक्तिप्रहार blow of the magic. Laxmaṇa was struck by the magic released by Rāvaṇa विमल्लवम=विशल्या + आगमन arrival of Viśalyā. Viśalyā revived Laxmaṇa from the swoon.

78. पाद्विहेर=प्रातिहार्य the miracle.

79. चक्रपत्ती=चक्र+उत्पत्ति acquisition of the wheel or the disc. With the help of this, Laxmaṇa killed Rāvaṇa. पलाय=प्रलाप cry; lament.

80. माण्यपुरी=प्राक्तेतपुरी name of Ayodhyā.

82. मितिवच्छात्रीदृढेद्वधारी=धोवत्स + आलोढ+देद + धारिन् one who has a body licked by Shrivatsa—an auspicious sign; one who has the mark of Shrivatsa on his body.

83. मथुरापुरी=मथुरापुरी The town of Mathurā संया-निर्यासन=गंता+निर्यासन driving out or banishment of Sītā.

84. जेठग=जित्वा having conquered. विपरेण संम=विप्रा गद with the father.

ing it upto to a distance of one yojana. दोणीमुह=शेणमुह a town which has both the land and sea routes. गो=गौ cow. महिसि=महिषी she-buffalo. बलवा=बलवा mare. सीमापथ=सीमापथ the range or the line of the boundary.

3. सत्याह=सार्थवाह leader of the caravan. सेष्टि=सेष्टिन् merchant. गृहपति=गृहपति house-holder. कौटुम्बिक=कौटुम्बिक head of the family or village. कणक=कनक gold. रयण=रत्न jewel. मोक्षिक=मोक्षिक pearl. कोट्टार=कोट्टार storehouse

4 विज्ञान=विज्ञान art; science. वियक्ष्ण=वियक्ष्ण clever.

5. नट=नट actor; dancer. नट=नृत्य dancing; acting. music. लंसक=लंसक an acrobat. सदास=सदासत् possessing noise. आल is a possessive termination. नाणाहार=नाना+हार Many garlands or necklaces. पसाहिय=प्रसाधित adorned; decorated. भुजाविजन्त=भोजयमान being made to eat. पक्षिजन=पक्षिजन travellers.

6. विवाहमवबियाहरो=विवाह+उत्सव+व्यापृतः engaged in the marriage festival. तत्तिह=तत्तिह intent or engrossed in; attached to.

7. पुष्करणी=पुष्करिणी a pond having lotuses. सर=सर्ग lake. परवद=परवद invasion of the enemy. मारि disease तह=तह thief. दुर्भिक्ष=दुर्भिक्ष famine. मुग्ध=मुग्ध happy; delighted.

8. पायारम्भविशालपरिवेष्ट=प्राकार+तट+विशाल+परिवेष्टन (that) which was surrounded by a big and extensive rampart.

9. धवल white; best. शटालय=शटालक turret. कलंक spot; bamboo; house built of bamboo. कलिहा=परिहा ditch. कलिगोत्रय=कलिगोत्रिक a hole in the wall of a fortification resembling a head of a monkey.

10. भण्डसार=भाण्डसार choice goods or ornaments. यलय bower. वणिजगणुद्भाव=वणिजजन+उद्भाव talk (उद्भाव) of the merchants.

11. भवणंगणचर्चण=भवन+अंगण+अर्चन worship (अर्चन) of the court-yard (अंगण) of the house (भवन). मरगय=मरकत emerald. माणिक्य ruby. कम्बुरेख=कम्बुरित variegated. अगुरुय=अगुरु a kind of sandal wood; aloe wood. तुलक=तुलक || kind of incense; benzoin.

12. वैद्यधर=वैद्य+गृह temple. आराम pleasure garden. उज्जाण=उद्यान || place where common people go for celebrating a festivity. काणन=कानन a garden. सरसि=सरसी a big lake. बावी=बापी well, वपिण (D) field. आलोद=आलोक sight; appearance.

13. चचर=चत्वार a place where more than four roads meet. चउद=चतुष्क a square where four roads meet. पैरछणय=प्रेक्षणक any sight worth seeing; drama etc. अन्धालिय=अन्धशालित unfaltering; without any error or blunder; faultless सरय=सार्थ group of people.

14. आवास Abode. अमरपुर town of gods. सोहा=सौमा beauty.

15. वैसमणो=वैधमणः the god of wealth. पञ्चदश=प्रत्यक्षः visible; incarnate

16. भमरनिमनिदकेयो=भ्रमरनिमस्निग्धकेशः one whose hair is glossy or oily like (निम) the bees. वियसियवरपउमसरिह-मुहसोहो=विकसितवरपद्मपद्ममुखसोमः one whose beauty of the face (मुखसोमा) is like an excellent (वर) lotus (पद्म) which is bloomed (विकसित) [पणपीणकटिणक=यो=पन+पीण+कटिण=स्वपः one whose shoulders are fully developed (पन),

fleshy (पौन) and hard. योरुजयदाहबाहुयुतो=योरुजतदीर्घबाहुयुतः one whose pair of arms (बाहुयुग) is big, well shaped and long; or योरुजतदीर्घबाहुयुतः one who is possessed of (युत) a pair of arms which is big, well shaped and long.

17. विस्तिष्ठविह्वलवच्छो=विस्तीर्ण + पृथुल + वक्षः one who has extensive and broad chest. करयलसमगिजललियतपुमज्जो=करतलसंगृह्यललिततनुमध्यः one who has a handsome (ललित) and slender (तनु) waist which can be grasped by the palms. मयरायसरिषकड्येयड=मृगराजसदृशकटितटः one who has the loins like those of a lion (मृगराज). समहिमवरहृत्पिहयोह one who has big (समधिक) thighs (ऊरु) like the trunk of an excellent elephant (वरहृत्पिहस्त).

18. कुम्भवरचारुचरणो=one who has beautiful (चारु) feet (चरण) like those of an excellent tortoise (वरकुम्भ). सोवर्णिगपर्वभो=सौवर्णिकपर्वतः a mountain of gold. दिप्पन्त=दीप्यमान shining. सोमवयणो=सौम्यवदनः one who has a calm face. सलिलनिही=सलिल + निधिः store of water; ocean.

19. नरिन्दविज्ञाननाणमाहृण्य=नरेन्द्रविज्ञानज्ञानमाहात्म्य the greatness of learning and knowledge of the king; the great learning and knowledge of the king. सम्मतलद्बुद्धी=लब्धसम्मतलद्बुद्धी one who has obtained the inclination to right faith. गुरुदेवपूजणसमर्थो=गुरुदेवतापूजनसमर्थः one who is capable of worshipping the preceptors and the deities.

20. शिविहकलागमकुसलो=शिविध + कला + आगम + कुशल one who is clever in the various arts and sciences (आगम). मानव=मानवं human being. मण्य=मण् to describe.

21. भरहवास=भरतवर्ष the continent of Bharata; one of the seven continents into which Jambudwipa-the

human world--is divided. कुंडलग्राम=कुंडग्राम name of a town. गुणसमिद्ध=गुणसमृद्ध full of or rich in qualities.

22. कलिय=कलित possessed of. भज्या=भार्या wife. तिसला=त्रिशला name of the queen of Siddhārtha, king of Kuṇḍagrāma. आयाओ=आयातः came. अरिममय the time of the last birth.

23. आसणकंप Shaking or trembling of the seat. समुचलिय=समुचलित started. परिओसुम्भिलरोमचा=परितोष + उद्भिन्न + रोमांचाः those who were horripilated with satisfaction; those whose ends of hair (रोम+अंच) stood up due to satisfaction.

24. गन्धोदकवारि It is tautology. Both उदक and वारि mean the same thing. गन्धोदक scented water. वरिषण काउं=वर्षणं कृत्वा having sprinkled.

25. पंडुकरलखिला it is a slab of stone in the garden named पांडक on the mountain Meru. The Jinas are bathed here by the gods after their birth. सीरोदिवारिकलस सीरोदधि + वारि + कलस pitchers of water from the ocean called सीरोदधि.

26. अंगुठएण=अंगुष्ठेन by the thumb or toe. सीलाए=सीलया in sport; easily.

27. पोऊण=स्तुत्या having praised. पयसिणा=प्रदक्षिणा circumambulation; going round a holy thing or person. माउसयासे=मानुषद्यासे near the mother.

28. मुरवइदिजाहारो=मुरपातिदत्ताहारः one who was fed up by the lord of gods. अंगुठयअमयलेबलेह=अंगुष्ठकामृतलेरलेह licking of the food of nectar on the thumb. उम्मुइवालमावो=उम्मुक्कवालमावः one who has left childhood. तीसद=त्रिंशत् thirty; वरिष= वर्ष year.

29. अज्ञया कयाई=अन्यदा कदापि once; मुणियदोषो=ज्ञातदोषः one who has known the defects (of worldly life). लोकाण्तिपरिकिण्णो=लोकान्तिकपरिकीर्ण surrounded by Lokāntika class of gods पवज्जा=प्रवृज्या the order of a religious mendicant.

30. ज्ञाणोवओगजुत्त=प्यान+उपयोग+युक्त engaged in the useful practice (उपयोग) of meditation. सयलजगुज्जोयगरं=सकलजगत्+उद्योतकरम् capable of enlightening all the world.

31. रुहिर=रुधिर blood. क्षीरसवण्ण=क्षीरसवर्ण of the same colour of or resembling milk. मलधेय=मल+स्वेद dirt and sweat. सलक्खण=स+लक्षण with good marks or characteristics (on the body). गुण=quality; virtue. रविण्णम=रविप्रभ of the lustre (प्रभा) of the sun.

32. कन्दणरहिय=स्पन्दनरहित devoid of throbbing. मारीइ=मारि + भादि diseases etc.

33. जत्तो=यतः from where; where. तत्तो=ततः from there; there. सहसपत्त=सहस्रपत्र Lotus. फलभरनमिय=फल+भार+नत. bent by the burden of fruits. दुम=द्रुम tree. सास=सस्य corn.

34. आयरिस=आदर्श mirror; धरणी earth; ground. अर्द्धमागधी वाणी=अर्द्धमागधी वाणी Ardha-māgadhī language; the Tīrthakaras are supposed to preach in this language. सरए=सरदि in the autumnal season. रय=रजस् dirt. रेणु dust.

35. ठायइ=सिद्धि stands. चित्त=चित्त full of; set or inlaid with.

36. पाटिहेर=प्रातिहार्य miracle. A Tīrthakara is supposed to be attended with eight miracles. They are (1) अशोक tree, (2) Shower of flowers by the gods,

(3) दिव्य ध्वनि, (4) चामर, (5) सिंहासन, (6) मामंडल, (7) दुंदुभिनाद and (8) छत्र. अट्ठ=अष्ट eight. परिचरिय=परिकरित surrounded by; बोहिन्तो=बोधयन् enlightening. भविष्य=भव्य noble; one destined to be liberated. The Tirthakara is compared to the sun enlightening the lotuses in the form of the noble beings.

37. अद्भुतविहृद्यहियो=अतिशय+विभूति + सहितः one who is possessed of exceeding splendour. गणगणहरमुपलक्ष्य-परिवारो=गण+गणधर + सत्त्व + संघ+परिवारः one who has with him the group of monks, its leaders and the whole of the group of religious order. संघ the group of monks, nuns, laymen and laywomen.

38. देवराजा=देवराजा the king of gods; Indra. एरावत=ऐरावत the elephant of Indra. वज्रमग=आसृष्टः mounted. संशालं=संशाल like; resembling.

39. सिंदूरह्यकुंभ=सिंदूररचित + कुम्भः (an elephant) whose temple is decorated (रचित) with red lead (सिंदूर). नक्षत्रमाला=नक्षत्रमाला a kind of neck-ornament of elephants. विरहय.....हयमोह—विरहितनक्षत्रमाला इत्युच्यते one which is beautified by the ornament of नक्षत्रमाला put (on its neck). घंटारवनिर्घोष=घंटारवनिर्घोषः one who creates a noise by the sound of the bells. संशयमुन्मिषमयलेह=संशयल+उद्भिष+मदनेषः (an elephant) from whose temples the line of rut (मदनेषा) bursts forth (उद्भिष).

40. गुग्गुगुग्गुम=गुग्गुमाय् to make a humming sound. निलीन covered; embraced. मयसुरिह=मद + सुरभि fragrance of the rut. शमितमुद्यन्ध=मुग्धशमिता smelling sweet. गुग्गु... .. मुद्यन्ध—(the elephant) which was smelling sweet on

account of the fragrance of the rut which was covered by the humming bees. उद्धुव्वन्त=उद्धूयमान anything that is being shaken. धयमाला=ध्वजमाला the row or line of flags. चलचवल.....धयमालं—(the elephant) the flags on whom were being shaken by the wind (वात) of the chowries in the form of his moving ears.

41. सामानिय=सामानिक A class of gods having the splendour equal to that of Indra. अच्छरसुगगीयमाणमाहपो=अप्सरस्+उद्गीयमान+माहात्म्य one whose greatness is sung by the celestial damsels (अच्छरस्). करतलजुगलं करीय क्षीरभि=करतलजुगलं शीर्षे कृत्वा Taking the pair of palms to the head; saluting. करिय is the regular form of the absolute of कर to do; But the short इ in रि is lengthened for the sake of metre. योरुण=स्तोतुं to praise; Absolute is used for Infinitive. समादत्त=समारब्ध began.

43. मोहान्यवारतिमिर=मोह+अन्यकार+तिमिर. The darkness of delusion Here is tautology. Both अंधःकार and तिमिर mean the same thing. सुप्त=सुप्त slept. सयलजीवलोयमिणं=सकलजीवलोकं एतत् all this human world. केवलकिरणदिवाकर=केवल + किरण + दिवाकर. Sun (दिवाकर) having the rays of omniscience (केवलकिरण). तमेव=तदेव the same. उज्जोदय=उद्योतित Brightened.

44. संघट्ट=संघट्टित full of. The worldly life is compared to the ocean, the sorrow etc. to the waves and Mahāvīra to the boat and the human beings to the traders on sea. वीह=वीची wave. पोभो=पोतः boat; संतार=protection; crossing.

45. वनम्=forest. In this verse, the wordly life is compared to a forest, the separation and sorrow etc. to the trees, the human beings to the travellers who have lost their path and Mahāvīra to the leader of the caravan. कुपहपण्ड्य=कु + पय + प्रणट् one who has lost the path. सत्याह=सार्धवाह leader of the caravan.

46. परिसंख्य=परिगणना counting. वाससहस्रकोटि=वसं-सहस्रकोटि thousands of crores of years.

47. द्युत=gold; निकाय=class.

48. बह्वर=crowd; collection. नदीर=निर् + र् + इ to start.

49. उतिष्ठो=उत्तीर्णः came down; descended. सामंत=feudatory prince; a king.

50. पुत्रविनिष्कृत्यभाग=पुत्र + विनिर्मित + भाग the portion of which was already prepared. ओयणपरिवेष्टमंडलमाय=योजनपरिवेष्ट + मंडल + आभोग the region having a circular part of one yojana. पयारतिष्ठन=प्रकार + त्रिगुण = त्रिगुणप्रकार threefold rampart (made of jewel, gold and silver) गौडर=गोपुर gate.

51. वक्षत=वक्षर, वक्षर region; part. धवद्वयसंयुत=ध्वज + पताका + संयुक्त possessed of flags and banners. नाट्य=नाटक drama. नय=नृन् to act or to be enacted.

52. षोडश=षोडश sixteen. वागी=वाग्नि well. पुष्प=पुष्प filled with.

53. उत्तमोत्तम=उत्तम + अतिउत्तम the top portion of the umbrella. यथाह=यथाय possessed of; accompanied by. A Tirthakara is supposed to be possessed of chowries, the halo of light etc. and sits under the Āśoka tree.

54. ततो=ततः so; then. मेलीण=मेली group; मिलित or मेलित gathered by. कित्त=कृत् (कर्त्) to describe; glorify.

55. परिषा=परिषद् assembly. बीए=द्वितीये in the second. सुरवद्=सुर+वधू wife of the god; goddess. सोहम=सौधमे it is one of the heavens.

56. तइय=तृतीय third. अज्जा=आर्या a nun. गुणमहन्त=गुण+महत् great by virtue. ओइस=उयोनिष a class of gods such as the sun and the moon.

57. वन्तर=व्यन्तर a class of gods such as spirits etc. भवणवासि a class of gods.

58. वन्तरभवणिद=व्यन्तर+भवण+इन्द्र the lords of व्यन्तर and भवणवासी gods. कप्पवासी=करुणवासिन् gods residing in heavens.

59. पुव्चुत्तर=पूर्व+उत्तर north eastern.

61. हियजणण=हितजनन creating welfare, beneficial. जलहरगंभीररवो=जलधर+गंभीर+रवः one whose voice (रव) is deep like that of the cloud (जलधर). Verses 62-94 contain the sermon preached by Mahāvīra.

62. दब्ब=द्रव्य substance. दुविह=द्विविध two-fold. जीवाजीव=जीव+अजीव living and non-living beings.

63. अणोवमिय=अन+उपमिक incomparable. अक्खय=अ+क्षय indestructible. अचल=अचल unshakable. अणन्त=अन+अन्त infinite. बाह=बाध conflict; contradiction.

64. त्रस=moving; mobile. यावर=स्थावर stationary; immobile. पज्जत्त=पर्याप्त the soul which has developed the food characteristics in the womb. अपज्जत्त=अपर्याप्त a soul which is not fully developed.

65. पुटवि=पृथ्वी earth. जल water. जलण-ज्वलन fire. मादय=मादन wind. वनस्पद्=वनस्पति vegetables. These five are the divisions of immobile class of living beings having one sense-organ i. e. of touch. वेद्भिर्दयाद्=दि+इन्द्रिय+आदि Those that have two or more sense-organs. Such are the Trāsas or mobile living beings. They again are two-fold i. e. संहि=संहिन् that which has mind and इतर (i. e. असंहिन्), that which does not have mind.

66 The substance called अजीव has five subdivisions: i. e. (1) पुद्गल matter, (2) घर्मे the principle responsible for motion, (3) अघर्मे the principle responsible for rest, (4) आकाश space and (5) काल time.

67. मिच्छत=मिच्छात्र wrong faith. जोग=योग activity of mind, body and speech पचय=प्रत्यय the cause. The case termination is dropped. The crude form is used for the Inst. कषाय=कषाय passion. लेससद्विश=लेखासद्विश accompanied by लेखा i. e. taints or colour of the soul.

68. सम्म=सर्म्म delight; peace. गुप्त=गुप्त protected. अज्जण=अर्ज्जु to acquire.

69. अट्ठविहभेय = अट्ठविहभेय eight-fold division. ज्ञानावरणीय, दर्शनावरणीय, वेदनीय, मोहनीय, अयु, नाम, गोत्र and अत्राय are the eight divisions of Karma. बन्ध=बन्ध to be bound.

71. निमिषप्रमाण=निमिष+प्रमाण of the measure of one moment.

72 दमय=दमन punishing; chastising. निम्नच्छा=निर्भराना Remonstrance अनुद्दिह=अनु+भू (भव) to experience.

74. अणिडिडयदेव=अल्प+ऋद्धि+देव a god possessing less glory (ऋद्धि). महिडिडय=महर्द्धि one having great glory. चवणकाले=च्यवनकाले at the time of the fall (from heaven).

75. चाउरंगमग्न=चतुरंगमार्ग having four-fold path; having four existences (i. e. of men, gods, animals and hell-beings). मड्ठो=प्रष्ट'fallen.

76. सवर=शवर a barbarian tribe. मन्दविभव (one) of little (मन्द) fortune (विभव).

77. वामण=वामन dwarf. बहिर=वधिर deaf. मूय=मूक dumb कुणे one having a withered or crooked arm. सुउज्ज=कुञ्ज hump-backed.

78. लोभमोहेण out of greed and delusion; out of delusion about greed.

79. कुषम्म=कुषर्म evil religions. इम्म=इर्म्य abode; infernal regions. भामिज passive base of भ्रम् to wander.

80. कयस्सुत्थ=करतल+स्थ standing (स्थ) in the palms. अमय=अमृत nectar.

81. उत्तमदुत्त=उत्तम+अर्थ salvation; the path of liberation.

82. बीसं=विंशति twenty. जिणकारणाई the duties enjoined by the Jina. भावेउं=भावयित्वा having meditated upon. सोमणकर=शोमणकर capable of agitating. समज्ज=सम्+अर्ज to obtain.

83. विगिट्ठ=विकृष्ट excessive. योवावसेमघंसार=स्तोक+भव-शेष+संसार one whose wordly life remains only a little bit (स्तोक).

84. तवमुसारं=तपः उदारं great penance. कालगय=कालगत being dead. अणुत्तरविमान is a residence of gods. The gods there are called अहमिद=अहमिद.

85. हलहर=हलधर=बलदेव. चक्रहर=चक्रधर sovereign kings.
सिद्ध=विद् to be liberated.

86. समग=प्रमग ascetic. भज=भञ्ज to run away.

87. पञ्चदशाय=प्रत्याख्यान the vow of abandoning sins.
विविदि=निवृत्ति abstaining; aversion. सुविग=स्वप्न dream.

88. निर्व्य=निर्वृत without any vow. गृहकारं=गृह+आरंभ
household activity. विषयरसलोल=विषयरसलोल greedy of the
sensual pleasure.

89. करिषगाई=करिष+आदि ploughing etc. वार=व्यापार
act; activity. विविहन्ननुसंवाच=विविध+अनु+संवाच that in which
there is some injury to various beings. जन्ति=यान्ति
(they) go.

90. कूट=कूट false. तुल weighing. माण=मान measuring.
उपगम=उप+गम् to come to; to get.

91 उज्जुय=ऋजु Straight-forward तनुयकसाय=तनु-
कसाय one who has little passions.

92 बालतव=बालतप ignorant or unwise penance.

93. करण sense-organ. औष=योग activity. निरपेक्ष=
निरपेक्ष disinterested; indifferent. धुक्कर्म=धुतर्क one who
has shaken off Karma.

95. घोल=घूर्ण to roll about; to wander. उत्तर=उत्+तृ
to cross. मोक्षुं=मुक्त्वा leaving; except. Infinitive is used
for the absolutive. बोहित्य (D) boat; ship.

96. गिह=ग्रीष्म summer. दुक्सायवतिस्त्वैयमुद्गविय=दुःख+
आतप+तीव्रवेदना+उष्मायित (that) which is heated by severe
pain of the heat in the form of misery. उल्हविय=(D)
विष्मापित extinguished; cooled. जियलोक=जीवलोक human
world. The world is said to be heated by :

of misery in the summer of worldly life; and it is cooled by the cool clouds in the form of the words of the Jina.

97. सुणितु-श्रुता, having heard. सम्मतलद्बुद्धी=उच्च-
म्यक्त्वबुद्धिः one whose mind is inclined to right faith.

98. कुसाग्नयनर=कुश ग्रनवर another name of the town
of Rājagṛha.

99. दिवसवसाने=दिवस + अवसाने at the end of the day.
अत्यं समशीणो=अस्तं समशीन set. दिणयर=दिनकर the sun. मडल=
मुकुल्य् to close; to shut. विरह separation. चक्राय=चक्रवाद्
a kind of bird which is separated from its mate after
the sun-set. मिहुण=मिथुन a pair; a couple.

100. उच्छर=उद्+स्तृ to cover; to spread. मङ्गल=मलिन्य
or मलिनीकृ=to darken. दिशिबहु=दिक्पथ=the surrounding
region. कृष्णवर्णो=कृष्णवर्णः the black or dark colour.
अरिउज्जोय=अरित+उद्योत the light of conduct.

101. विच्छुरिभ=विच्छुरित, covered; filled; overspread.
कुसुमपकोच्छदय=कुसुमपट+भवस्तृत्, covered with a cloth (spread)
with flowers. पार्श्व=पर्यङ्क sofa.

103. निगाय=निनाद sound. तूर=तूर्य drums. बन्दिशब्द=
बन्दिशब्द the sound of the bard. शुब्धन्त=स्तूयमान being
praised. शुब्ध is the passive base of स्तु to praise.

104. चिन्तेऊण=चिन्तयितुम् to think. Abs. used for
Inf. परिहाण=परिधान a garment or dress.

105. महं=महत् great. निहय=निहत killed.

106. विजासय=विद्यासत hundreds of sciences. पारंगय=
पारंगत mastered fully; became proficient in. पार=end.

107. सुव्य=श्रुय to be heard. लोयसत्य=लोकशास्त्र scrip-
ture current among the people. वसन्तोदियमंसाई=वशा+लोहित+
मांस+अदि marrow of the flesh (वशा), blood (लोहित), and
flesh etc. मयस्यगणन=मक्षण+पान, eating and drinking.
इयाहार=इत+आहार one who eats or maintains by.

108. किर=किल indeed. माया=प्राता brother. छम्मास=
षट्मास six mouths. सेवा=शय्या bed. सुय=स्विप् to sleep.

109. पेन्न=पीड् to trouble. इज्ज is the termination for
forming a passive base. So पेज्जिअ to be troubled. पेन्न=
सिप् to throw. गहयपब्बय=गुहकरवत् great mountain. तेज्जपट्ट=
तैलपट्ट pitchers or pots of oil. In this verse, *Loc.* is
used for *Inst.* पूरिअ=पूर्णे to be filled.

110. पट्टरहह=पट्ट+पट्टह beautiful (पट्ट) drum (पट्टह).
अंमुख=अन्मुख in front. वजन्त=वाद्यमान being sounded. उद्वेह=
उत्तिष्ठति=gets up.

111. अन्नम=अन्नान eating; hunger. कुंजर=elephant.
महिष=महिष buffalo. गिल=गिल् to swallow.

112. उदरभरण filling of the belly. सुरमाणुस...बहुएसु
Loc. used for Inst.

113. जिणिकुग=जित्वा having conquered. नियलबद्ध=
निगड+बद्ध bound in chains or fetters (नियल). संकनयरी
Nom. used for Acc.

114. त्रिणिकुग *Abs. for Inf.* सागरपेरन्त=सागर+पर्यन्त
bounded by the ocean. समुदर=सम्+उत्+धृ to lift up;
deliver; save; uphold.

115. वज्र=वज्र the thunderbolt; the weapon of
Indra. अमोह=अमोष unfailing; unerring. पहरत्यं=पहार+अर्थम्
for the sake (अर्थम्) of blowing, striking or hitting

(प्रहार). चिन्तिष्य=चिन्तित thinking; thought. मसि soot; black powder; lamp-black.

116. साण=श्वन् dog. कर्द्द=कवि poet. मय=मृग deer.

117. अलिय=अलोक false. उववसि=उपपसि reasoning; argument. विरुद्ध contrary. पचय=प्रत्यय conviction; idea; notion. गुणेहि because of attributes or qualities. उववसिगुणेहि because of notions which are contrary to reasoning.

118. जिणदोरेसणुस्सुयमणो=जिनदर्शन+उत्सुकमनाः one with his mind eager for seeing Jina. गमणुच्छाहो=गमन+उत्साहः zealous for going.

119. The author compares his words to the light of the sun. The sun causes the lotuses (कमल) to bloom and the bees come out from them. (आलीसमस्त). The words come out of his mouth (कमल) and are arranged in lines (आलीसमस्त). The sun's light mounts or surcharges the wind of the tree (तद्वयण). The words of the poet are mounted on the boat (पवण) which will cross or save (तद्व) (from the worldly life). The sun's light causes the flowers to release the smell; the words of the poet shed the dirt in men (उपरिणु).

CHAPTER III

1. आस्थानिमंडवत्थे=standing (स्थ) in the assembly-room (आस्थानीमंडप). सामन्तमउदमोत्तिवकिरणसमुच्चलितपादपीठः = सामन्तमुकुटमैत्रिकीकरणसमुच्चलितपादपीठः one whose foot-stool (पादपीठ) is brightened by the rays of the pearls in the crown (मुकुट) of the feudatory kings.

2. परिहृत्य (D) skilful; clever. लक्षणप्रसक्त्य = लक्षण+
प्रसक्त good on account of the characteristics.

3. जेह=योध warrior. तुरय=तुरग horse. वच=वज् to go.
अच्छ=आस् to sit.

4. सरयरवि=सरदरवि the sun in the autumnal season.

5. ओयरिय=भवतार्य having got down. अंजलिमडल=
अंजलिमुकुल bud-like (मुकुल) cavity of hands.

6. आसीसा=आशिप् blessing. पामूल=पादमूल the sole of
the foot; देहकुसल=देहकुसल happiness of the body; health.

7. पत्पाव=प्रस्ताव opportunity; proper moment.

8. अहयं=अहम् I. उप्पाइय=उत्पादित created; obtained.
कुसल्यवादी=कुशाखवादी teacher of heretic (कु) doctrine
(शाख).

9. निसायर=निशाचर one moving about by night;
fiend; an evil spirit. अहिरिओ=अतिवीर्य very strong.
परिहूओ=परिभूतः defeated; conquered. तिरिअ=तिर्यच् bird;
beast; an irrational or lower animal.

10 मज्जे=मृत died. छिर्=छिद्र defect; weak point;
, foible; deceit. विवाहअ=व्यापादित killed.

11. चारगेह=चारगृह prison-house.

12 सम्वत्थ=सर्वत्र at all times; in all places. सेउ=सेतु
bridge.

13 कुण=कृ to do पसाय=प्रसाद favour. तत्तय=तय्य+
अयं fact. नास=नश् to destroy.

15. आमिस=आमिष flesh. कुकड=कु+कवि bad poets.
मइमूड=मतिमूड dull in intellect; foolish.

16. पोटवन्ध=पोटवन्ध a preface or introduction to a book. भावस्थ=भावार्थ significance. पत्थिव=पार्थिव king. छिन्नमूल baseless; uprooted.

17. खेताविभाग=क्षेत्र + विभाग division of the region. वग्नेहं seems to be used for वणिस्मं; I will describe. महश्महापुरिस=महा + अतिमहा + पुरि great and greater men.

18. आकाश=आकाश space. अणाह-अनादि beginningless. निहण=निधान construction; creation.

19. वेतासन=वेत + आसन a cane chair. सत्ररि=सत्ररि a kind of drum. सुयसंठन=सुत्रसंस्थान (anything) of the shape of a tabor, a musical instrument.

20. ताल, a musical instrument. तामु=त्रिषु by three. वलय circular encompassment of the earth. परिणद surrounded. The Universe is supposed to be encircled by the three layers of water, atmosphere and space. तिरियमे.अ=तिर्यग्मे.अ the region of irrational and rational beings; the human world.

21. दृग्,णावार=दर्पण+आकार of the shape of a mirror.

22. लवणसमुद्र=लवणसमुद्र name of the ocean surrounding the Jambudwipa. संपरिवेष्टित=संपरिवेष्टित surrounded. पटमवरवेद्या=पटवरवेदिका the platform on the posts of which lotuses are engraved.

23. नवनउइ=नव+नवति, ninty-nine. समुत्तिष्ठो=समुत्तिष्ठ high. विस्तिष्ठ=विस्तीर्ण broad. चतुश्चरणमंदिर=चतुर+चरण+मंदिर, adorned by four forests. The four forests on the mountain Meru are भद्रताला, नंदन, सोमनस and पंडव.

24. अधोगमोः=अधोगत going or reaching down.
 वज्रपटल=वज्र+पटल layer of adamants अग्नीष=आग्नीष touching;
 entering चुलिया=चुलिका peak. सोहम्म=सौधर्म name of a
 heaven. कुस=कुसु to touch.

25. छन्देव=षट् एव six only. वासहर=वसधर mountains
 (in the Jambudvīpa). वास=residence; continent. चौरस=
 चतुर्दश fourteen नाभिगिरी=mountains in the centre.

26. वक्त्रारगिरी=particular mountains called वक्त्रार.
 चोत्तीष=चतुर्विंशत्, thirty-four. रायहाणी=राजधानी capital town.

27. अष्टषष्टीशो=अष्ट च षष्टिः sixty-eight. गुहा=cave.

28. कूट=कूट top of a mountain. दह=दह pond;
 lake.

29. भोगभूमि=regions where the inhabitants are
 not required to work for maintenance.

31. अवरोण=अपरोण to the west of. ठिअ=स्थित situated.
 भरत and विदेह are the names of two continents.

32. एरवय name of a continent किन्नर a class of
 semi-divine beings.

33. अवदिष्ठ=अवस्थित unchanging.

35. उत्तरकुह a part of a continent called महाविदेह.
 कल्पवृक्ष=कल्पवृक्ष desire-yielding tree. वरुण=वरुण full of.
 सुखमा=सुखमा a period of time when happiness alone
 prevails.

36. गाडय=गड्युत a measure of length nearly equal
 to two miles or one Krosa. उच्चत=उच्चत height. चतुरस्र=
 चतुरस्र square. संज्ञाण=संज्ञान shape or form of the body.
 आठठिर्द=आयुःस्थिति duration of life. पञ्च=पञ्च a big measure
 of time.

37. तुदियंग=तृप्तितांग a desire-yielding tree supply-
ing musical instruments. अंग cause. मय=मत्त thought;
desire. भायण=भाजन pot. मल्ल=मान्य flowers.

39. आउमि योवसेये=आयुषि स्तोकेष्वे when only little
(स्तोक) period of life was remaining (शेष). मिहुण=
मिथुन a pair. लायण्य=लावण्य beauty.

43. साहुण्ययाण=साधुप्रदान gift or charity to monks.

47. पत्त=पात्र deserving (of charity).

48. कुलगर=कुलकर a Law-giver in the beginning
of the eras.

51. सुई=श्रुति learning. जाईसर=जाति + ईश्वर.

54. आसाभिअ=आश्वासित encouraged; consoled. जहवत्त=
यथावत्त as happened.

56. पियसम=पितुसम fatherlike.

57. भोगठिईणावाण=भोगस्थित्योः आवास residence of
pleasure and duration of life.

59. परियम्म=परिकर्म्म toilet; service. आणं करन्ति=आज्ञां
कुर्वन्ति (they) obeyed the order. इन्द्रवचणेण=इन्द्रवचनेन by
the words of Indra

60. वड्ढन्ति=वर्षावयन्ति congratulated.

61. महुरिदु=महार्ह costly; valuable. पच्छिम=पश्चिम latter.
आम=याम quarter of the night.

62. धय=ध्वज flag. रयणकुड्ढणी=रत्नकूट + अग्नि fire (lustre)
issuing from a heap of jewels. The dreams seen by
Marudevi are enumerated in this stanza.

63. छव=रात् shine; look beautiful.

64. केउय=कैनुक the act of making an auspicious

mark on the forehead. हरिसियरच्छा=हृष्टाक्षी (she) whose eyes were delighted.

67. पाद causal of पद् to cause to fall. पञ्चरस=पंचदश fifteen.

68. हिरण्य=हिरण्य silver. जगन्निभ=जगति in the world. उपगजिभ=उपगर्जित called

71. पुष्पागिलाह्वय=पुष्प+अनिल+आहत struck by meritorious wind चलियासण=चलित+आसन seats which were shaken.

72. संख=शंख conch. संमन्त्र=संसंभ्रान्त confounded. सीहनाभ=सिंहनाद a noise resembling the roaring of a lion.

73 सम्भिद्धिसमुदय=मर्व + ऋद्धि + समुदय all pomp and glory; the collection of all pomp.

74. केसरि=केसरिन् a lion चतुष्पदार=चतुष्पदार four-fold.

76 मेणाभिभ=सेनानीः leader of the army. मायाबाल artificial or false child. ठविय=स्थापयित्वा having placed.

77. पुलय=दृष्ट to see. तिप्प=तृप् to become satisfied.

78 समोत्थर=समव + स्तृ to cover.

79. नग mountain. फलिहामिला=स्फटिक + शिला crystal stone. पञ्चमार=पञ्चमार collection. बिलोलिय=बिलोल shaking; agitated. पल्लव.....वणमालो=having the long garlands of wood-flowers hanging.

80. निबद्ध group. मऊह=मयूख ray. दल=petal. पद्मकरग=पद्मकराग्र branch; twig. सिद्ध ...पञ्चलिओ=सिद्धरकर+निबद्ध+निर्गत+विविध + महामणि + मयूख + प्रज्वलित shining on account of the rays of the great and various jewels springing from (निर्गत) the peak. दल.....करगो=दल+रुचिर+विमल + चोमल +

पवण + उद्भूत + पद्म + कराम having petals shining, clean and tender and the twigs shaken by the wind.

81. वर.....गीओ=वर + उदण + उदवर + उद्रत + कुमुममुगन्ध + आच्छ + मधुहरी + गीतः having the song of bees full of the fragrance of flowers blossomed (उद्रत) on the best and blooming trees. उगगलि=(D) a small stream of water; brooklet. पुल्ल.....जलनिबहो with the brooklets and streams of water flowing with a noise.

82. हरि horse. नडल=नकुल mongoose. बराह bear. दह dog. चमर = kind of deer. चावय=चावद beast.

83. किपुरिच and गदह a class of semi-divine beings. चह=भुञ् to enjoy. मम्मण=मन्मन whispering. त्रियस.....सब्ब-दिओ all the directions of which were filled with the sweet songs and whisperings of the divine damsels (त्रिदशवधू).

85. समुज्जलमणी=समुग्गज्जमणी with the jewels bright. चन्दवरह=चन्द्रघात the Moon-stone, supposed to ooze away under the influence of the moon. मयिय (D) wet. उम्मास=उद्+मास्य् to brighten.

87. मेरे a kettle-drum. आईग and पणव are kinds of drums मेहनिगोसं=मेघनिर्घोषम् like the rumbling of clouds.

88. तुम्हुस्य a class of semi-divine beings. दिव्यमुय=दिव्य + भंडुक् divine cloth or garment. विहत्थ=विहत्त with the bands full of.

89. आच्छोडण=आच्छोटन slapping or clapping the arms. चरणविजृम्भण=चरणविजृम्भन spreading of legs.

90. आयवत्त=आतपत्र umbrella. वाय=वादय् to sound.

91. यभावहावत्य=स + भाव + हाव with amorous and coquettish gesture (हाव and भाव); or ममा+वहन+अर्थम् in order to amuse (वह) the assembly (समा). सललियपय-निकसेव=सललिन+पद+निक्षेपम् placing the foot beautifully. कङ्कदिट्टुवियारित्त=कटाक्ष+दृष्टि + विचारवन् full of excitement because of the side-glances (कटाक्ष).

92. रय=रजस् dust. घूसर dusty.

94. जयघर्.....रावं=जयशब्द+मुखर+ मुख+रव+ स्तुति+ मंगल+ कलकल+आरावम्=with cry (आराव) and noise (कलकल) of the auspicious prayers and the noise from the mouths noisy with (मुखर) the words of victory.

95. पयय=प्रयत्न with effort; carefully.

96. पुष्प=चूर्ण powder. रन्वदृ=उद्+घृन् to anoint.

98. चूडामणि=crest-jewel. संताणयसेहर=संश्रानक+शेखर. the best (शेखर) protection कडय=कटक bracelet (cf. mar. कडें).

99. कटिमुत्तय=कटिमुत्र waistband. पिण्ड fastened. कटियटपट्ट=कटिनटपट्ट cloth girt round the loins (कटितट).

101. मिर्यक=मृगांक moon. भवसागरसौख्य=भवसागरसौख्य drying (सौख्य) of the ocean of wordly life. जयाहि=जय be victorious.

102. मन्मूय=सद्भूत real. त्रिच्युत्त=त्रिह्रस्व: thrice.

103. हरिणगवेसी=इग्निगमेपिन् head of the foot-soldiers of Indra. आणेतु=आनीय=having brought. मातृभंक=मातृ+भंक mother's lap.

104. पुलइय=पुलकित enraptured. मा to contain.

105. दिशचक्षिष=दत्तचक्षिष given beemearing; be-

meared. कुंकुमबहुल=plenty of saffron. अईसय=अतिशय excellence.

106. कुन्दससिवर्ण=कुन्दशशिवर्ण of the colour of jasmine or of the moon; (white like these.) नाभीण is the Genetive pl. but here it is used for Inst. sing.

107. अणुदियद्=अनुदिवसम् every day. सुरदारय=सुरदारक boys from heaven. क्रीलणय=क्रीडन play. क्रील=क्रीड् to play.

108 उक्षिण्य=उत्कीर्ण engraved.

109. घणु measure of four hands. पंचघ=पंचाशत् fifty. संघयण=संहनन structure of the body. नारायणउग्र=वज्र-नाराच. It is one of the 6 built of the body. A joint of bones, a bandage round it, and an adamantine peg between these two make up this frame.

110. वाहन carriage. उवाणिउग्र passive base of उप+नी; to be given.

111. इक्षुरस=इक्षुरस juice of sugar-cane.

112 सिष्य=शिल्प art पयरण=प्रकरण matter. वासपद=वापद, a heretic.

113 दीहा=दीर्घा long.

114 पट्टण town. निवेश=निवेश a halting place. सिष्य=शिल्पकार artisan.

116. वहस=वैश्य trading class. वावार=व्यापार business; dealing.

117. पेसण=प्रेषण order; command. निययकाल=नियत-काल always; for a fixed period. सुद=सूद a low caste man.

118 जुग=युग्म a pair; couple. कयजुग=कनयुग name of a particular era.

121. भोइअ (D.) the head of a village दाव=दाश्व
to show. रयनीई=राजनीति administration; politics.

122 अइच्छ=अति+कम् to pass. नील blue वास=वासम्
garment.

123. कट्ठं=कट्टम् alas ah; विलम्ब to hang down;
linger. उम्मत्तओ=उम्मत्तः mad.

125. विनटिओ=विनटितः ridiculed; troubled.

126. असासय=अ + साश्चत uneternal; momentary.
उज्जेय=उज्जेय effort

127. उच्छेय = उच्छेद् destruction. भिन्नन्त = भासमान
shining

128 बोछिण्ण=व्युच्छिन्न or अवच्छिन्न cut off; stopped.

129. पुनरुत्तं=पुनरुक्तम् again and again.

130. निक्खमण=निष्क्रमण going out (of household
life); becoming an ascetic. कारण cause; occasion.

132 सुरसमाहियसन्ध = सुरसन्धवमाइन which was
held on shoulders by the gods. सिरिया=सिबिका palanquin.

134 वडन=वकुल a kind of tree. तिलय=तिलक, चंदन,
अशोक, पुशप, and नाग were the trees with which the
garden वसन्ततिलक was filled. पवर=प्रवर excellent.

135. सयण=स्वजन relative. परिवग्ग=परिवर्ग servants.
आपुच्छ=आ + प्रच्छ् (पृच्छ्) to bid farewell.

136. नमुक्कार=नमस्कार salutation. पंचमुट्ठिय लोय=पंच-
मुट्ठिः लोयः plucking of the hair (लोयः) in five
handfuls.

137. वज्राउद=वज्रायुध one who has thunder-bolt as
his weapon i. e. Indra. पटलय=पटलक box.

138. महिम=महिमन् glory; festival.

139. गहिउववास=गृहीत+उपवासः one who has taken (the vow of) fast. वसुहा=वसुधा the earth. संवच्छर=संवत्सर year.

140. अपरिसेस=अपरिशेष without remainder; all.

141. तण्हा=तृष्णा thirst. बुद्धा=बुभुक्षा hunger. किलन्त=क्लान्त troubled; overcome. गारव=गौरव pride.

142. अंबारतल sky; बुद्ध=बुद्ध proclaimed; sounded.

143. वक्कल=वल्कल bark. चीवर rag कुप्रपत्त=कुशपत्र blade of grass. नियंसण=निवसन dress.

144. णमिविणानि the two grandsons of ऋषभ by name नमि and विनमि पायम्भासे=पाद+अभ्यासे near the feet.

145. समुह=संसुच inclined; with the faces turned.

146. जुवाण=युवन् young. पंक्यदलच्छे=पंकज+दलाक्षी the two with the eyes like the petals of a lotus.

147. लट्ठि=यष्टि stick. (cf. Mar. लाठी).

151. उच्चिद्द=उद्दिद् high. पणवीसा=पंचविंशति twenty-five. उब्बेद्द=उद्बेद् depth.

155. सिहरपट्ठं=सिखरपृष्ठ the surface on the top

156. चारणसमण=चारणश्रमण an ascetic who is capable of moving in the sky due to the power obtained by penances. सज्झायझाणनिरयं=स्वाध्याय+ध्यान+निरत engrossed in (निरत) religious study (स्वाध्याय) and meditation.

157. मणिरयण.....पंनीओ=मणिरत्नकांचनउज्ज्वलग्जलमृद्निवह-पंक्तिः, with the line of many houses shining brightly by the jewels, gems and gold.

158. गाइ=गौ cow. घम=घृत ghee. पञ्सारिअ=प्रसरित flowing with.

159. उण्ह=उष्ण heat. सीय=शीत cold. उक्काम=उपकात accident.

160. रवि.....वयणाओ=रविकिरण+कोमल+प्राहृत+विकसित+वर-
कमल+सदृश+वदनाः, (the ladies) with the faces like the
excellent lotuses bloomed (विकसित) being gently hit
(कोमलाहत) by the rays of the sun.

162. संपउत्त=संप्रयुक्त possessed of.

CHAPTER IV.

1. ज्ञान=ध्यान meditation. मोत्तुण=मुक्त्वा having abandoned. दाणधम्मद्वेहे=दानधर्मार्थं for the sake of charity and religion. विहरेकण=कण is the termination of the absolute. But here it is used for the Infinitive. So विहरेकण पवत्तो=विहर्तुम् प्रवृत्तः began to wander. नगरानरमंडिय=नगर+भाकर+मंडित adorned by groups of towns. वसुहा=वसुधा earth.

2. पउम=पद्म. Name of a continent. संचरन्तो=संचरन् wandering. अन्त is the termination for forming the present participle. संपत्तो=संप्राप्त reached. गुणवय=गुणवत् hundreds of virtues. निलम्ब=निलय abode. सेयंस=श्रेयांस name of a king.

3. मज्झण्हदेसयाले=मध्याह्नदेशकाले. At the time of mid-day. The use of the word देस is superfluous गोवरचरिया=गोवरचर्या=process of begging food. The monk is not to make any distinction between rich and poor houses.

is getting his food like the cow seeking the grass on the pasture-ground. So, the ascetic's begging is called रोचर्यो or रोचरचर्यो. घरपन्ती=गृहपांक्ति line of houses. भ्रमन्तो=भ्रमन् wandering; visiting.

4. द्यु=द्व like. तेज्ज=तेजसा by lustre; in point of lustre. *In Prākṛta, there are no words with consonants at the end. Such words in Sanskrit when transformed into Prākṛta, are made to end in vowels, according to some rules.* संखियकरगजुवलो=संखित+कर+अग्र+युगल one whose fingers of both the hands were hanging down.

5. वरहारमउडकुंडलमणिमोतियवहचामराक्षि=वर +हार +मुकुट+कुंडल +मणि+मौक्तिक+पट+च मरादीनि excellent necklaces, coronets, earrings, jewels, pearls, garments, chowries and other things. उक्तेइ 3rd pers. sing. of उप+नी to take, to carry. जनवभो=जनवद् country; people in the country.

6. गयतुरंगमहवश्यणाश्ममंडणादोव = गज + तुरंगम + रघवर + रत्न + आदिक + मंडण + आदोव expanse of excellent (वर) elephants, horses, chariots and jewels. ठव=स्थाप् to keep; to place. चरणपणामं काळगं=चरणप्रणामं कृतम् having saluted the feet.

7. सर्वंगमुदरा=सर्वंग+मुंदरा (any female) beautiful in all the limbs. पुण्यचंदवयना=पूर्णचंद्रवदना (any female) who has a face like a full moon. सोममणा सोम्यमनसः (men) with calm mind. भिक्षासंज्ञा=भिक्षासंज्ञा sign of the begging; अयाचन्त=अ + जानन् not knowing.

8. नेच्छइ=न+इच्छति does not wish. विगयमेहो=विगतमोहः one whose delusion is gone. संवन्तजहामारो=संवन्त+जटा+मारः

one whose tresses of hair are hanging long. नरवईभवन= नरपति+भवन house of the king; palace.

9. पामायतल्लयो=पामाद् + तल्ल + ल्यः standing on the terrace of the palace राया=राजा king जिणवर excellent. एन्त=आयन्त coming. संभरिय=संस्मृत्य having remembered. य or इय also is the termination of the absolutive.

10. काकग = कृत्वा having done. त्रिक्वुत्तो = त्रि + कृत्वा thrice. समग्न = समग्र all; whole; full of; i. e. along with. चल्लेसु परिओ = चरणेषु पतितः fell at the feet. हरिसवसुद्धिमन्नरोमंचो = हर्षवश + ठङ्गिन्न + रोमांचः one whose ends of hair (रोमांच) were made to rise due to (वश) joy; one who was horripilated with joy.

11. रयणमायणार्थं अर्घं दाकण = रत्नभाजनार्थं अर्घ्यं दत्त्वा having given the offerings (अर्घ्यं) contained in (स्व) the pot of jewel. मव्वभावेण = सर्वभावेण with all devotion. जुयल = युगल pair. विमलेण भावेण with pure devotion.

12. संमज्जिओवल्लित = संमार्जित + उपल्लित swept or cleaned and besmeared. उर्रेस = उद्देश region; place. परमवद्धा = परम + धद्धा great devotion or faith. नररिदो = नरवर + इन्द्र, best king. इक्खुरस = इक्षु + रस the juice of sugar-cane.

13. वाइउं पयतो = वातुं प्रवृत्तः began to blow. उं is the termination of the Infinitive and in the case of certain roots, इ is prefixed to this. वाय = वात wind. सुहसीयल सुख + शीतल happy and cool. सुरदिग्ग्वो = सुरभि + गन्ध fragrant smell. रयणवुट्ठी = रत्न + वृष्टि shower of jewels समं = सम with; along with. नहयलाओ = नमस्तन्मन् from the sky.

14. बुद्ध = बुद्ध proclaimed aloud. बुद्धिपणगुग्गहीरसहाळ = बुद्धि + गण + गुग्गु + मंजीर + शब्दमन् possessing deep, great and

serene sound of the drums. परमभ्युदय=परम+अभ्युदय great prosperity. वरकलाण=वर+कल्याण excellent or extreme welfare.

15. अमर god. मण=मण् to speak; say. साहु सि=साधु इति well; good. तुमे=त्वं, you. धम्मरह=धर्मरथ the chariot of religion. महाजस=मह्यजः one of great fame. भीय=द्वितीय second. चक्र=चक्र wheel. समुद्धरिय=समुद्धृतं raised up.

16. पवत्तण=प्रवर्तन beginning. दाणवन्तचरिया the conduct of the charitable. खयन्मुह name of the garden. पसरयज्जाण=प्रशस्त+ध्यान auspicious meditation.

17. ज्ञायन्तस्स=ध्यायतः of one who meditates. चाइप्पअ =पाप्ति+अय destruction of the Ghāti Karmas. Ghāti Karmas are those that destroy the qualities of the soul i. e. those which obscure knowledge, faith and those which delude and obstruct. केवलज्ञान =केवलज्ञान perfect knowledge; omniscience; knowledge which reveals everything. समुत्पन्न+समुत्पन्न arose; was obtained. लोणालोणपास=लोह+अलोह+प्रकाश that which can brighten the Loka and Aloka. Loka is the world or universe. According to Jain Cosmography, "its shape is like a man skimboo, with the legs apart. It is trisected into three parts namely Adho Loka (Lower), Madhya Loka (middle), and Ūrdhva Loka (Upper). The region lying between waist and the feet manifests Adho Loka which contains seven hells. The navel represents Madhya Loka. It contains islands and seas and is inhabited by men and animals. The space

above the navel symbolizes *Ūrdhva Loka*. In it, the portion below the neck stands for twelve *Deva Lokas*. The neck indicates nine *Graiyeyakas*. The facial part shows the five *Anuttara Vimānas* and the head suggests *Siddha Shilā*. "Aloka is the space beyond the Universe."

18. उपज्जइ=उत्पद्यते is created. आसन=आसन seat. तद्दिव=तथा एव similarly; also. मामंडल the halo round the central part of the head of a *Tirthakara*.

19. कल्पद्रुम=कल्पद्रुम a holy tree of that name. दिव्य=दिव्य divine. घोम=घोष noise; sound. पुष्करिण=पुष्करिण shower of flowers सद्वाद्सय=सर्व+अतिशय all excellences. जिनवरहृदि=जिनवर+हृदि=the prosperity of the best Jina. नमोपपत्त=नमोपपत्त obtained.

20. नाकण=ज्ञात्वा having known. उवविद्ध=उपविष्ट sat. सल्लिखेस place.

21. गणहर=गणधर principal disciple of the *Tirthakara*. अणन्त संसार endless transmigration of worldly life. परिहिण्ड to wander. अणाह=अनाथ helpless, masterless. उत्तार= a place where water may be crossed on foot; ford. पतेकहेदि (you) tell. हि is the termination of the Imp. 2nd pers. singular.

22. साह=कम् to tell. मज्जायारे=मध्यकारे-मध्ये in the midst of.

23. पंच महव्वयाहं=पंच महाव्रताणि the five great vows. They are:—(1) Avoidance of all injury to living beings, (2) avoidance of false speech, (3) avoidance of

stealing; (4) avoidance of non-celibacy, and (5) avoidance of all property or possessions. The monk is to observe these vows completely. So in his case, the vows are called महाव्रतः or great vows. These same vows when observed by a house-holder are called अणुव्रतः. समिर्द्भो पंच=समितयः पंच the five Samities; ways of carefulness. They are:—carefulness in (1) walking or movement, (2) in speech, (3) in eating; (4) in handling the things and (5) in answering the calls of nature. तिष्ठि गुप्तीभ्यो=त्रयः गुप्तयः the three ways of control. They are the control over (1) mind, (2) body and (3) speech. समणधम्म=धम्मधर्म the religion of an ascetic. The ascetic is required to observe the 5 great vows, the 5 Samities and the 3 Guptis. बहुभेद=बहुभेद of many division or varieties; manifold.

24. पंचाणुव्रतयुतो=पंच+अणुव्रतयुतः possessed of the five अणुव्रतः. सप्तदि शिखरावणदि पश्चिमिणो=सप्तभिः शिक्षाव्रतैः परिदीर्घः spread over the seven शिक्षाव्रतः or disciplinary vows. They are:—(1) दिग्गत. It is the determination of not travelling in a certain direction (2) अनर्थदहमन. It is the refraining from any activity likely to cause unnecessary injury to others. (3) भोगोपभोगपरिमाणव्रत. It is the vow of putting restrictions on the choice of the objects of enjoyment such as food, drink, houses and clothes etc. (4) देशावकाशिकमन. It is the restriction of one's activities with reference to distances in particular directions. (5) सामायिक. It is the refraining from

the commission of sin by engaging oneself in meditation for certain fixed periods every day (6) प्रोषघोषवास-
व्रत. It is the observing of fasts on all the holy days
of the month such as the 8th, 14th, full-moon day-
and new-moon day. (7) अतिथिसंविभाग or वैयाहृत्य. It is
the service of the monk, nun, layman or laywoman
by offering them food and such other things. Some-
times, the first 3 of these seven, are called गुणव्रतः.
Thus, the ideal householder who has to observe the
5 अणुव्रतः (Lesser vows) and the 7 शिक्षाव्रतः or the
disciplinary vows reaches the 10th of the 11
stages सावय=भावक layman; householder. उद्देशविरत=उद्देश-
विरत one who abstains from food and water specially
meant for him. There are 11 stages of the house-
holder. In the 10th stage, the householder is not
to take any food or water meant for him.

25. लब्ध=लभ् to get. दुःखसहस्रावास=दुःख+सहस्र+आवास
residence or abode of thousands of miseries. पाव=प्राप् to obtain
नरय=नरक hell अदृग्म=अधर्म irreligion.

26. मेघ=मेघ cloud. बीजवन्निव=बीजवन्निव, devoid or
without the seed सस्य=सस्य corn. विरहिय=विरहित without.

27. जह वि=यदि अपि even if. अज्ञानिय=अज्ञानिन् one
without knowledge; ignorant. पयत्नेन=प्रयत्नेन with effort.
तह वि=तथा अपि=still. किकरदेव=देवकिकर servant of the god.
In *Prākṛit*, very often, the position of the members of
the compound is transposed. हव=भू to be. चक्षु=च्युत=
fallen विरिय=तिर्यक् a sub-human being; animal.

28. भवसहस्रशतम्=भवसहस्रप्रचुर abounding in thousands of births. अपुहव=अप्नुम् to enjoy. अमन्तकाल infinite time. परिभ्रम=परि+भ्रम् to wander.

29. निखुय=निर्वृत free; happy. कम्पालयादिवत्तं=कम्प+आलय+आधिराल्य mastery or lordship of the residences of heaven. अत्रे=अत्रे others. दृढधम्म=दृढधर्म one of firm faith or religion.

30. निगम्य=निर्ग्रय bondless ascetics. सुर=स्तुति praise. पटञ्ज=प+युज् to make use of. फलशुभेन by virtue of fruit; on account of. कुण्डपह=कु+गति+पथा path of the bad existence. पवञ्च=प+वञ्च् to go.

31. श्रोतुम्=श्रुत्वा having heard. धम्मवचन=धर्मवचन the religious words; the preaching of religion. कथित=कथित told; preached नरामरसमूह=नर+अमर+समूह groups of men and gods. समस्ततद्वुद्धि=सम्यक्तर+लब्ध+बुद्धि one whose mind has obtained right faith. संवेगरायण one full of or engrossed in aversion to worldly life. सुरय=सुरित pleased.

32. समजग्रीह=प्रमणाधिह lion among the ascetics; best ascetic. words like मिह, इयम and वर when placed at the end of a compound mean best or excellent among the class. स्वव्यपारिगृह्य=स्वव्यपगत+परिगृह्य+आरम्भ one whose possession and activity are gone; one who is without these

33. ब्रह्मवक्त्रे=ब्रह्म+अवक्त्रे at the end of the story or preaching. सहिय=सहैत with; along with.

34. सुगमनिह=स्वर्ग+सुगम like the heaven. समन्तः=समन्तः all around. जेयनमयं=योजनशत hundred yojanas. विरजिम्भ=विरजिम्भ free from; devoid of. रम्य=रम्य charming.

35. उग्रहसेनपमुहा=वृषभसेनमुखाः those among whom वृषभसेन was prominent. चतुरासीत्यं=चतुरासीति eighty-four. तावदय=तावत् that much.

36. चक्रहरत्त=चक्रधारत्त the position of a sovereign king. संपत्त=संप्राप्त was obtained. मरुहाणा=भरतगहा by the king भरत. सयल=सकल all; whole; ह्यगजजुवहसमग्न=ह्यगजजुवति-समग्न full of or possessing horses, elephants and women चतुर्दशगणदिह=चतुर्दश+गण+अधिप Lord of the fourteen gems. A sovereign king is supposed to possess the fourteen gems by the help of which he conquers the whole of the Bharata country. They are:— (1) सेनपति commander, (2) गृहपति householder, (3) धार्मिक, (4) पुरोहित priest, (5) स्त्री woman, (6) अश्व horse, (7) गज elephant, (8) चक्र wheel or disc, (9) छत्र umbrella, (10) चर्म, (11) दंष्ट्र staff, (12) अस्त्र sword, (13) मणि jewel and (14) क्राण्ण.

37. पुत्रस्य चन्द्रसूरसरितार्ण=पुत्रस्य चन्द्रसूरसरिताणां hundred sons who were like the moon and the sun. समणत्त=धम्मणत्त the life or order of an ascetic. परिव्रज=प्रतिपन्न accepted. सद्देहे=स्वयं देहे about one's own body. निरवयवश्च=निरपेक्ष disinterested.

38. तवससिला=तवसशिला the name of a town. बाहुबली the name of कृपम's son. निचपडिकूल=नित्यप्रतिकूल always inimical; hostile. सदा=सदा always. आणापणाम=आज्ञाप्रणाम salutation or obedience of the order.

39. रुट्ठ=रुट्ठ angry. उवरि=उपरि against. साहण=साधन army. तुरियच्चल=त्वरितचल soon and quick विनिगम=विनिर्गत went; started. बल army.

28. भवसहस्रपत्तर=भवसहस्रप्रचुर abounding in thousands of births. अणुहव=अणुम् to enjoy. अवन्तकाल infinite time. परिभ्रम=परि+भ्रम् to wander.

29. निर्व्यय=निर्वृत free; happy. कप्पालयादिवत्तं=कल्प+आलय+आधिपत्य mastery or lordship of the residences of heaven. अथै=अपरे others. दृढधम्म=दृढधर्म one of firm faith or religion.

30. निगम्य=निर्ग्रय bondless ascetics. गुर=स्तुति praise. पठंज=प+युज् to make use of. फलशुणेन by virtue of fruit; on account of. कुण्डपह=कु+गति+पंथा path of the bad existence. पवज=प+वज् to go.

31. श्रोतव्य=श्रुत्वा having heard. धम्मवचन=धर्मवचन the religious words; the preaching of religion. कथित=कथित told; preached नरामरसमूह=नर+अमर+समूह groups of men and gods. सम्मत्तद्धुदि=सम्यक्तर+लब्ध+बुद्धि one whose mind has obtained right faith. संवेगपरायण one full of or engrossed in aversion to worldly life. मुदय=मुदित pleased.

32. समगसीह=धममसिंह lion among the ascetics; best ascetic. words like सिंह, शृपम and वर when placed at the end of a compound mean best or excellent among the class. ववगयपरिगहरम्म=व्यपगत+परिग्रह+आरंभ one whose possession and activity are gone; one who is without these.

33. कदावकाशे=कथा+अवसाने at the end of the story or preaching. सहिय=साहित with; along with.

34. मगसंनिह=स्वर्ग+संनिभ like the heaven. समन्ता=समन्तात् all around. ज्योतिमयं=योजनशत hundred yojanas. विवज्जिभ=विज्जित free from; devoid of. रम्म=रम्य charming.

35. उग्रहसेनपुत्रा=वृषभसेनपुत्राः those among whom वृषभसेन was prominent चउरासीयं=चतुरासीति eighty-four. तावदय=तावत् that much.

36. चक्रहरत्त=चक्रधारत्त the position of a sovereign king. संपत्त=संप्राप्त was obtained. भरहराज्ञा=भरतराज्ञा by the king भरत. सयत्त=सकल all; whole; ह्यग्नयजुवसमग्ग=ह्यग्नयजुवति-समग्ग full of or possessing horses, elephants and women चउत्तरायणादिव=चतुर्दश+रत्न+अधिप Lord of the fourteen gems. A sovereign king is supposed to possess the fourteen gems by the help of which he conquers the whole of the Bharata country. They are:— (1) सेनपति commander, (2) गृहपति householder, (3) वार्धिक, (4) पुरोहित priest, (5) स्त्री woman, (6) अश्व horse, (7) गज elephant, (8) चक्र wheel or disc, (9) छत्र umbrella, (10) चर्म, (11) दंड staff, (12) असि sword, (13) मणि jewel and (14) कागण.

37. पुत्रप्रथं चन्द्रसूरसरिसाणं=पुत्रप्रथं चन्द्रसूर्यसदृशाणां hundred sons who were like the moon and the sun. समणत्त=धम्मणत्त the life or order of an ascetic. परिवत्त=प्रतिपत्त accepted. स ए देहे=स्वये देहे about one's own body. निरययक्ख=निरपेक्ष disinterested.

38. तक्कसिन्हा=तक्षशिला the name of a town. बाहुबली the name of कृष्ण's son. निचपटिकूल=निलप्रतिकूल always inimical; hostile. सया=सदा always. आणापणाम=आज्ञाप्रणाम salutation or obedience of the order.

39. एट्ठ=एट्ठ angry. उवरी=उपरि against. साहण=साधन army. तुरियच्चल=त्वरितचल soon and quick विनिगम=विनिर्गत went; started. वल army.

40. जयसद्गुणुत्कृतमलापव=जयशब्द+उद्गुण+कृतकल+आपव
with the noise of the words of victory that were
proclaimed. जुगुप्तस्य कारणत्यं=युद्धस्य कारण.यम् for the sake of
battle. सज्जद=armoured. तदक्षणं=तत्क्षणं immediately.

41. सोऽं=इ is the termination of the Infinitive. But
here it is used for the absolutive, i. e. having heard.
महचदयर=महचरदर group of servants. चदयर is a Desi
word. विनिष्काशो=विनिर्यात went out.

42. बलदृष्यगन्धिवय=बलदर्शनवर्धित pulled up with the
pride of strength or army. रघन्ततुर=रघन्ततुर्य with the
drums sounding. आमिष्ट (D) began. परमरण great fight.
नक्षन्तकबन्धयेच्छग्यं=नृग्यन्तकबन्ध+प्रेक्षणकं (प्रक्षणीय) fit to be seen
on account of the headless trunks that were dancing.

43. किं वधेन=किं वधेन what is the use of killing? दोणं=
द्वयोः of both. दिदिष्टमुट्ठि=दृष्टिमुट्ठि eyes and fist. समस्मद्विय
began.

44. मग्न=मान broken. चक्षुःपथर=चक्षुःपथर the range
of sight निजिअ=निजित defeated; conquered.

45. लज्ज=लज्ज attached; stuck. चञ्चल...विच्छाह=
चञ्चलरीणप्रेरणकरतलपरिहस्तविभ्राम one whose hands are full of .
agitation due to the moving and thick impelling.
परिहृत्य full; complete. चञ्चलण moving शीणप्रेरण=रीणप्रेरण
thick impelling or urging.

46. अवदुत=(D) अभिमुखम् in front; facing one
another. अर्द्धतटि=अर्द्धतट half stretched. चेत्त=येत्तम् a rope.
बन्धण bond; tie. अवहत्त=अवहत्त the hand placed on the

neck to drive out a person. उन्मत्तकरण=उद्धृतकरण raising.
अमग्नमान=अमज्जमान unbroken; unvanquished.

47. निहृत=निहत defeated मुखविक्रम=मुखविक्रम valour
of the arms; बाहुबलि name of his brother. (This
seems to be more probable from the use of the
pronoun तस्य in the second line). मुञ्च=मुञ्च to leave; to
release. चक्ररत्न=चक्ररत्न one of the 14 gems of a
sovereign king. बहृत्यं=बधर्तम् for killing. परमरुद्ध=परम+रुद्ध
very much angry.

48. विणिवायण=विनिपातन killing; destroying; striking.
असमर्थ=असमर्थ unable. गन्तुं=गत्वा having gone.
चुदारेण=चुदर्शन the wheel. परिनिवृत्त=प्रतिनिवृत्त returned, जप=
जप् to speak, 'say.' लोभित=लोभित one possessing greed;
greedy. इति is a possessive termination corresponding to
Sanskrit वन् or मन् कथायवसग=कथायवसग one who is under
the control or influence of passion (कथाय) एकैकमविरोहं=
एकैकं विरोधः hostility to one another. अ is added between
the two words without any meaning.

50. छरस्य कए=छरस्य कृते for the lake of ashes. नाश=
नाश to destroy. चन्दण sandle wood. मोक्षिय=मौक्षिक pearl.
दोरत्ये=दोरार्थम् for the sake of the string or thread. मूढ
infatuated. देविद्विद=देव+द्विद the splendour of the gods.

51. मोक्षुं=मुक्त्वा having left. एहि=इदानीम् now. परिपङ्क-
मह=परिपङ्कमट warriors in the form of hardships. ठिभ=
स्थित steady; established. उत्तमट्ट=उत्तम+अर्थ best thing i e.
liberation.

52. खाय=खेच plucking of the hair by hand. कोसरिय=व्युत्सृष्ट abandoned. समियपाव=समितपाप one who has destroyed the sin.

53. मधुरवयण=मधुस्ववन sweet words. मा गेण्हसु=मा गृह्णाम् do not take. सु is the termination of the Imp. 2nd person sing. मा used with the Imp. has the sense of the prohibitive. पण्डिता=प्रवृत्त्या order of the ascetic; renunciation. भुञ्ज=भुञ्ज to enjoy.

54. संवच्छरपदिमस्य=संवत्सरप्रतिमस्य one who practises penance in a standing position for one year.

55. उप्पादिय=उत्पाद्य having created. केवल omniscience; complete knowledge. निद्विवियअट्ठकम्म=निष्ठापित-अष्टकर्म one who has destroyed the 8 Karmas. They are:—(1) ज्ञानावरणीय i. e. that which comes in the way of knowledge, (2) दर्शनावरणीय, (3) वेदनीय, (4) मोहनीय, (5) आयु, (6) नाम, (7) गोत्र, and (8) अंतराय.

56. एगच्छत्तं=एकछत्रम् having one umbrella; under the sovereignty of one king. भोगसानिद्ध=भोगसमृद्ध rich in enjoyment.

57. सम equal or like. गिहवई=गृहपति layman; householder. धनय=धनद the Lord of wealth; the treasurer of the gods.

58. चत्तसदिठ=चत्तुषष्टि sixty-four. जुवई=युवति woman. शार्णं=राज्ञां of kings. बद्धमठइ=बद्धमुकुट one who has fastened coronet (on his head.)

59. मत्तवरवारण intoxicated (मत्त) and excellent (वर) elephant (वारण). तावइया=तावती that much. परिसंसा=परिसंख्या

number. Nom. for Acc. घयछत्तचिन्ध=चयछत्रचिन्ध one which has the sign of banner and umbrellas.

60. अट्ठारस=अष्टादश eighteen. कोटी=कोटी crore. दुरय=दुरग horse. पदवेगदच्छ=प्रवेग+दच्छ of great speed and ₈ kilful. किकरनरनारी male and female servants.

61. नवनिहओ=नवनिघयः nine store. अनेगमण्डपरिपुण=अनेक + माण्ड + परिपूर्ण filled in many pots. जलदलरयणावास=जलस्पलरत्न + आवास places of jewels in water and on earth.

62. राजविभूह = राज्य + विभूति splendour of the kingdom.

63. जीहा=जिह्वा tongue. वित्पिण्य=वस्तीर्ण extensive. तर=शक् to be able.

64. मगधाह्व=मगध+अधिप king of the Magadha country; the king Shrenika to whom the story was told. गणहरवसह=गणभरवृषभ best Ganadharma.

65. वणन=वर्ण caste. तिण्डं=त्रयाणां of the three. सुयः=धुता is heard. अवरिपेया=अपरिशेष without any remnant; in full. एत्तो=अतः now; hence सुतच्छठ=सूत्रच्छठ one who has the thread on the neck It is used here for Brāhmin.

66. मुणि ascetic. गन्वं वह्=गर्व वह् to be proud. घर्म-निमित्तम् कालग=घर्मनिमित्तं कृत्वा under the pretext of religion.

67. मणियमेत्ते=मणितमात्रे as soon as it was said. मूयत्प=भूतार्थ fact; माहणुपाति=आद्यग+उत्पत्ति the origin of the Brāhmins

68. नामिनंदण the son of नामि i.e. the prophet ऋषभ. नामि was the name of his father. एगन्त=एकान्त a lonely place. सुखं a good group of monks etc.

69. पणउत्तमंगमग्ग=प्रणत+उत्तमांग+मार्ग with the path of the best part of the body bent down; with the head bent down. पामूले करिय=पादमूले कृत्वा taking (the hands) to the root of the feet. In the word पामू one syllable is dropped. राउल and देउल are other words like that. वयणमिणं=वचनं इदम् this speech; these words. निसामेह=निशमयत listen. इ is the Imp. 2nd pers. pl. termination.

70. अणुगहत्थं=अणुगह+अर्थम् thing or act of favour. परिशुद्ध=परिशुद्ध pure. फासुयाहार=आशुक्त+आहार faultless food.

71. कप्प=कल्प् to be worthy or proper. संजय=संयत (p. p. p. of सम्+यम् to control) self-controlled. कयिण्डु=इसनिष्कण्ण कृतक+उद्देय+निष्पन्न (any food) that is obtained by buying (कृत) or that is specially prepared for the monk. The Jain monks are not allowed to take food which is bought for them or which is specially meant for them. They are to take food cooked by the householder for his own sake, provided it is acceptable in other respects.

72. सुमित्तु=श्रुत्वा having heard. तु or इत्तु is a termination of the absolutive. तग्गयममेणं=तद्गतमनेन on account of the mind going there (to a particular thing); with the mind concentrated on a certain thing. उग्ग=उग्र austere; severe. तपोविहाय=तपोविधान practice of penance. चर=चर् to do; to perform

73. नदारेषि=महर्षि great sage. मग्निवा वि पुनरुक्तं=मागितः, अपि पुनरुक्तं though asked again and again; फुडं=स्फुटम् clearly.

74. उवउत्त=उपयुक्त attentive; careful; cautious. भुजवेमि causal 1st pers sing. of भुज् to dine. आवे is the termination to be applied to the root for forming the causal base. बहुसो=बहुशः often.

75. सहाविय=सन्दर्षित was called. सागारवरित्तधारिणो=सागारवरित्रधारिनः those that followed (possessed) the conduct of house-holders; householders. निरुद्धताई=निरुद्धात्+आदि wrong faith and other things तदया=तदा then; at that time.

76. रिय=इ to go ददु=दृष्ट्वा having seen. अववीहियंकर=यव+वीहि+अंकर the sprouts of barley and rice (वीहि). पुरभो=पुरतः in front कागणि रक्क=कागणि रक्क one of the fourteen jewels of a sovereign having six facets, eight angles and twelve sides. By this, he draws circles to produce light in the dark caves. The sovereign king Bharata by the help of this कागणि jewel, marked the men come to his house with threads on their necks in order to distinguish them.

77. अन्नपाणदण्डासण giving (दाण) of food, drink and seats संपूज्य=संपूजित worshipped. अशुतुंग=अशुतुंग very high; excessive; कथ्यन्ते=कथार्याः वयम् blessed are we.

78. महसायर=मतिसागर it was the name of the minister of the sovereign king Bharata. नहाए मग्निम=सभायाः मध्ये in the midst of the assembly.

84. जं=यन् as; because. वारिज+वारित prevented. युष is the passive base of वच् to speak; to be spoken.

85. पदमयर=प्रथमतर first; prior; earlier. परिपट्टिय=परिपतित fallen; degenerated. बद्धपरिधान=बद्धलपारिधान one who has the dress (परिधान) of barks.

86. सीष=शिष्य a disciple. पवीसु=प्रशिष्य disciple of a disciple. मोहन्त deluding. कुसत्य=कुशास्र false scripture. भिरगंगिरमादीय=भृगु+अंगिर+आदि Bhrigu, Angira and others. वसुमई=वसुमती earth.

88. तिलोयनह=त्रिलोकनाथ the lord of the three worlds. धम्मरह=धर्मपथ the path of religion. दरेषिऊग=दर्शयित्वा having shown. अट्ठावयामि शैले=अष्टापदे शैले on the mountain अष्टापद. अनुत्तरं best; highest.

89. तिगमिव=नृगम्, इव like the grass. बहूजग=त्यक्त्वा having abandoned. राजवरलच्छी=राज्यवरलक्ष्मी the excellent splendour of the kingdom. The Nom. is used instead of the Acc. जिनवरपट्टाविब्रज=जिनवरपथप्रतिपन्न one who has accepted the path of the excellent Jinas. अव्याबाह=अव्याबाध unobstructed. सिव=शिव salvation.

90. सिट्ठ=शिट्त told; preached. लोणदिट्ठं=लोकस्थिति state of things in the world. पुन्यवणानुविग्गम=पूर्वजन+अनुवीर्ण that with which the former people had come into contact. विमलपद्मव=विमलमनाव that which has bright greatness.

TRANSLATION.

CHAPTER I.

1. (I bow down with my head) to Viśabha, the best of the Jinas, the first Tirthankara in the Avasarpini period and who is adored by the liberated, Gods, Kinnaras, Uragas, the lord of demons and the group of Bhuvānvāsi Gods

2 (I bow down) to Ajita, who had conquered passions ; to Sambhava who will not be born again and who is the destroyer of worldly life ; to Abhinandana, Sumati and to Padma who has the lustre of his body like that of a lotus

3. (I bow down) to Śarpārśva, the best in the three worlds, to the excellent Jinas Śhaśiprabha and Puspaprabha ; then to Sītala, the best sage, and to Vāsupūjya and to Sreyāṇsa.

4. (I bow down) to Vimala, Ananta and to Dharma who is the abode of religion, to the Jina Śhanti, to Kunthu, the destroyer of passions and to the noble Ara, who had conquered enemies.

5. (I bow down) to Malli, who had destroyed the stream of existence ; to Munisūvrata, the lord of Gods, in whose era this story of Padma happened and who had good vows.

6. (I bow down) to Nami, Nemi and to Pārśva who is resplendent by the jewels in the great hoods of the serpents ; to revered Vira whose dirt of Karma has vanished and who is saluted by the three worlds.

7. (I bow down) to the other great sages, Gaṇadharas, and monks who have obtained greatness and are protected (in the activities of mind, body and speech).

8. In due order, I will narrate in brief the whole story of Padma, containing the line of names as it has come down through the tradition of the teachers,

9. Who, except the omniscient Jina who has got the knowledge of the three times, is able to describe the relation of the story of Padma in whole ?

10. The clear and abundant thought that came out formerly from the mouth of the best Jina, was held by the Gayadhara; and that is preached in brief.

11. Thus continuously there is the loss of the pure former scriptures; knowing the time and intention the wise people should not be angry.

12. In this world there are some people, of uneven character, who are intent in receiving the faults; even though pleased by good words, they do not receive even a single virtue.

13. By means of the scriptures, the poets say what has been spoken by the omniscient; does not the needle pass through a great jewel pierced by the adamant-like needle ?

14. In this very assembly, men's minds are of various kinds; who is able to hold them which are like the leaves struck by the wind ?

15. Even by the Tirthankaras who possessed scriptural knowledge, the three worlds were not made of one opinion; then what can be done by men like us who are of dull intellect ?

16. Even though the minds of men are taken up by perverse mentality and they are wise in the abundance of deceit and fraud, still, now, I will say (something) according to the extent of my own intellect.

17. Body is filled with diseases and the life also is transitory like the flash of lightning; but the sentiment of the poetic quality lasts as long as (there are) the sun, the moon and the group of constellations.

38. (Hear) the origin of the caste, of the groups of false believers having various appearance and of the race of the Vidyādhara of Vijjandanta.

39. (Hear about) the fierce disturbance to Sanjayanta, the best of the ascetics; (hear) the acquisition of omni-science and the carrying away of the lot by Dharaṇa.

40. (Listen to) the birth of Ajita and the shelter given in the assembly hall to a Vidyādhara Panniyaghana by the Lord of Rākṣasa.

41. (Listen to) the shelter and the boon given by the Lord of Rākṣasa to the young prince; (listen to) Sagara's birth, his misery, asceticism and the salvation.

42. Then should be known the description of the splendour of birth of the great Rākṣasa Atikrānta and the movements of the race of Rākṣasas.

43. Then (should be known) in order, the origin of the race of those who had monkeys on their banners and the life of Taditkeśin along with that of Udayakumāra.

44. The coming of Kikkindhi and Andhaya to the sky-rovers of Sirimā's side, the death of Vijayasinha and the anger of Andhaya (should then be known).

45. The death of Andhaya, the entrance into the town of Pāyāṅkāra at that time and the founding of a charming town by name Kikkindhipura on the top of the mountain Mahu (should then be known).

46. Then, going to and entrance into Laukā, of the sons of Sukeśi, who were great in strength, the cause of the death of Nigbhāya and the plentiful fortune of Māli (should be known).

47. Birth of Indra in the town of Chakkavāla in the south of the mountain Vātāṭhya and his attaining the Lordship of the range of Vidyādhara (should be known).

58. Getting of the Magical arts, the destruction of the glory of the King Mahendra, Daśamukha's going to the mountain Mandāra and the return (should then be known).

59. Acquisition of omniscience by Anantavīrya, the great houseless ascetic, taking of the vows by Rāvaṇa and the origin of Hanūmat (should then be known).

60. The meeting and friendship of Mahendra and Pralīdā on (the mountain) Astāpāda, the anger of Pavananjaya and (his) abandoning Anjanā (should then be known).

61. The narration by the great sage, of the relation of the group of Hanūmat's previous births, and his up-bringing in the town of Hanuruba (made) by one named Paṇḍisūra (should then be known).

62. The activity of the sky-rover Pavananjaya in the forest of Bhūtā and the festival and rejoicing at the sight of Anjanā, the female sky-rover (should then be known).

63. Then, the great and fierce battle between the son of Pavananjaya and Mahābala, the (acquisition of) kingdom by Daśanana, the height of the Tīrthankara and the interval between the two Tīrthankaras (should be known).

64. The acts of Baladevas, Keśavas, their enemies and the prominent sovereign kings, the origin of Daśaratha's kingdom and the (acquisition of) the great wealth of boons by Kaikeyi (should be known).

65. Seizing of Indra by Daśamukha after a fight with him and initiation of the king who had a feeling of disgust (should be known).

66. The birth of Rāma, Laxmana, Bharata, Shatrughna and Sītā and the relation of the sorrow of Videhā (should be known).

67. Attachment of the brother of Sītā on seeing her picture [drawn] by Nārada and the production of the jewel-like bow for the self-choice of the girl [should then be known].

68. Daśaratha's initiation in the presence of the sage Sarvabhūtaśarāṇya, the narration of [Daśaratha's] previous births and the reunion [of her brother] with Sītā [should be known].

69. Fulfilment of Kaikeyi's boons, the acquisition of the great kingdom by Bhārata and then the departure, in foreign countries, of Rāma, Lakṣmaṇa and Sītā [should be known].

70. Then the act of King Vajrakarna, the getting of good princesses, the subjugation of Rudrabhūti and Vālikhilya's release [should be known].

71. The founding of an exceedingly charming place named Rāmapuri near the village Aranuggāma, the union with Vanamālā and the exaltation of Atiśhīya [should be known].

72. The gain of Jitapadmā, disturbance of Kulbhūšana and Deśbhūšana and the building by Rāma of temples of Jinas on the top of the mountain Vamśagiri [should be known].

73. The greatness obtained by Jātāyu's accepting the vows on seeing the grandeur of the gift, mounting the Nāgaśatha and killing of Śhaumbūka [should be known].

74. The arrival of the son of Kekasi, the very fierce battle with Kharadūšana, and Rāma's lament for Sītā's abduction [should be known].

75. Arrival of Virādhita shortly, (in a short time) the death of Dūšana, the loss of the lore of Ratnajatin and the arrival of Sugrīva [should then be known].

76. The death of Sāhasagati, getting the trace of the news of Sītā, meeting with Bibhīšana and the acquisition of lore by Rāma and Lakṣmaṇa [should then be known].

77. Then, binding of Kumbhakarna and Indrajit by the noose of the serpents, Laxmana's being struck by magic and the arrival of Viśalyā (should then be known).

78. The entrance of Rāvana in the temple of Jina Shāntināth, the appearance of the miracles by the gods and entrance into Lankā (should then be known).

79. The production of the wheel [disc] by Laxmana, the slaying of Daśamukha, the lament of beautiful women and the arrival of the omniscient [sage] (should then be known).

80. The initiation of Indrajit and others, the re-union of Sitā, Nārada's coming to Lankā and the entrance into Sāketapurī (should then be known).

81. The story of the previous births of Bharata and the elephant as narrated, Bharata's initiation and the coming of Laxmana on the throne (should then be known).

82. The gain of Manoramā by him whose body (chest) was licked by (possessed of) the sign of Shrivatsa and the death, in the battle, of Sumaha and Lavana (should then be known).

83. The destruction of the disturbance of the people of the province of Mathurā, the birth of Saptarsi and the banishment of Sitā (should then be known).

84. Sitā's being seen by king Vajrajangha, the birth of Lava and Ankuśa and the fight with the father after defeating the (other) best kings (should then be known).

85. The getting of omniscience by them who were the ornament of all people, the arrival of gods, the appearance of miracles for Sitā and the stream of Bibhīṣana's existences (should then be known).

86. The practice of austere penance, the agitation in the self-choice ceremony, the initiation of the princes and the bad existences of Bhamaṇḍala (should then be known).

87. The initiation of Hanumat, the cause of Laxman's death, the penance of Lava and Ankuśa and Rāma's lament and sorrow (should then be known).

88. Rāma's taking the initiation of a Jain monk caused by the god (who was related) in the previous existence, acquisition of omniscience and going to liberation (should then be known).

89. Let the good people being impartial listen to all this (story of) Rāma, who obtained liberation with pure thought.

90. This story of Rāma, the eighth god (Baladeva), was formerly narrated by Vīra; afterwards, it was held brightly to (the gaze of) the people by the great good ones. Now it has been composed by Vimala, in verse with the meaning simple and clear; let all listen to the meaning of the scripture, which is greatly meritorious, holy and indestructible.

CHAPTER II.

1. In the Island of Jambudwīpa, in the southern part of the Bharata country, there is a country by name Magadhā, which is charming, possessed of great qualities and which is adorned by groups of towns.

2. It was spread over villages, towns with earthen ramparts, towns with low ramparts, cities without any habitation surrounding them and over towns which had both the land and sea-routes. It was full of cows, she-buffaloes and mares; its boundary-line was blocked up by heaps of corn.

3. It had crowds of good men such as leaders of the caravan, merchants, householders and heads of families; it was a big store-house of gems, gold, jewels and plenty of corn.

4. The people in that country were clever in sciences, very handsome and possessed of the strength, glory and lustre. Besides, their minds were inclined to religion.

5. The people were noisy because of the incessant song and dance of the actors and acrobats; the travellers were fed and adorned with various garlands (by the people there).

6. They were more engrossed in the marriage celebrations and intent on scents and flowers. Constantly their energy was increasing due to the plenty of food and drink.

7. The country was charming due to the ponds, lakes and gardens on all sides. The people were happy being free from the invasion of the enemy, disease and thieves.

8. In the very midst of this country, there was an ancient town named Rājapura, which was encircled by a big and extensive parapet.

9. (The town had) excellent houses, high arches and best turrets and was without any buildings (built) of bamboo; it had ditches and there were holes in the walls of the fortifications.

10. (The town was) great on account of the plenty of precious articles, had plenty of water and bowers, had the houses filled with jewels and was noisy because of the talk of the merchants come from the various countries.

11. At the worship of the court-yards of the houses, it (the town) was variegated with the rays of emeralds and rubies, and the parts (of the town) were made fragrant by aloë wood, benzoin and sandal.

12. It was attractive by (means of) the temples and was also inding in gardens and rest-houses; its appearance was very charming by means of the hundreds of lakes, small and big, wells and fields.

13. It was attractive by means of squares and had the dining sound (coming) from the dramas; it was full of wise people and the conduct of many people (there) was faultless.

11. Why speak more ! That town was the abode of thousands of virtues and was created as if by taking the beauty of the town of the gods.

15. In the city of this description, lived the king by name Shrenika, who was possessed of the qualities of a king and who was as if the god of wealth incarnate.

16. (He) had glossy hair like the bees and the beauty of his face was like an excellent full-blown lotus ; his shoulders were fully developed, fleshy and hard ; and his pair of arms was big, well-shaped and long

17. His chest was extensive and broad ; the waist was handsome, slender and could be grasped by the palms, his loins were like those of a lion, and his thighs were big like the trunk of an elephant.

18. His feet were beautiful like those of a tortoise ; he was shining like a mountain of gold ; his face was calm like moon and he was serene like the ocean.

19. There was nothing that the great knowledge and learning of the king did not know ; his mind was inclined to right faith and was capable of worshipping (used to worship) the preceptor and the deities.

20. A man, (howsoever) clever in various arts and sciences, would not come to the end of the qualities of that king, though he may describe them for a long time.

21. In this country of Bharata, there was a town Kaudagṛāma which was rich in qualities. There was (ruled) an excellent king by name Siddhārtha.

22. He had a wife (by name) Trisālā who was possessed of many qualities and was beautiful ; the Jina came (entered) in her womb for the last time.

23. Having known by the shaking of the seats that the Jina was born, all the gods were delighted the ends of their hair rising with satisfaction.

24. Having come to the town, having sprinkled the scented water and having taken the best of the Jina, they reached (and went to) the top of (the mountain, Mandāra.

25. Having placed (the Jina) on a throne studded with jewels, and which was on a slab of stone called Pandukambalā, the gods sprinkled (him) with pitchers of water from the ocean called Kṣīra.

26. As the (mountain) Meru was shaken easily by the toe, he was named Mahāvira by the best of gods.

27. Having bowed down, praised and circumambulated, the gods again placed the teacher of the three worlds near his mother.

28. The Jina who was fed by the lord of gods by means of the licking of the layer of nectar on the thumb, left the childhood and became thirty years old.

29. Once upon a time, the Vira Jina, having known the defect (of the worldly life), became full of detachment and entered the ascetic order, being surrounded by the Lokāntika gods.

30. Then, omniscience, which brightens the whole world, appeared to him who was free from the eight Karmas and was engaged in meditation.

31. (His) blood was of the colour of milk; his body was devoid of dirt and sweat; it had a fragrant smell; it was possessed of good marks and qualities; it had the splendour of the sun and was exceedingly pure.

32. The eyes were free from throbbing; the nails and hair were big and soft; the province round about hundred yojanas was free from plague etc.

42. Seeing the best of Jina and placing the pair of palms on the head, the lord of gods who was delighted in his mind began to praise the Jina.

43. Oh you sun, having the rays of omniscience all this human world is asleep in this darkness of delusion; that has been clearly awakened.

44. Oh you illustrious one, in this ocean of worldly life, which is full of great waves of the water of sorrow, you are the crossing boat for the traderlike noble beings.

45. Oh lord, in this forest of worldly life which is dense with the trees, in the form of union, separation, and sorrow, you have been born a leader of the caravan for those who are lost on the wrong path.

46. Oh Lord, what man is able to count your real merits, though they are praised for a long time for thousands of crores of years?

47. The lord of gods and the other gods of the four kinds having praised (thus) and having saluted with devotion, took their places.

48. Having seen the coming of the gods to the Jina, the king of Magadha also started out of Rājapura, with a big crowd of warriors.

49. When the king of Magadha came to that region, he got down from the big, excellent and intoxicated elephant and having praised the best Jina, sat down.

50. (That region) was prepared already and had a circular region for one yojana; it was beautified by the threefold rampart and the extensive gate which was made of jewels.

51. Both the parts had eight great flags and banners; and at every door were acted eight dramas.

52. There were sixteen excellent wells, full of clean water possessing lotuses—four in each of the directions.

53. The revered teacher of the three worlds sat happily on the variegated throne—possessed of umbrella, chowry, Aśoka tree and the halo of the light

54. Out of such group of people and the excellent gods, I will describe each part (region).

55. In the first part, there was the assembly of the bondless great sages; then, in the second was that of the wives of the gods such as Saudharma and others

56. In the third part, was the assembly of nuns great by virtues; after that, as a rule, there would be the assembly of the daughters of the Jyotiṣka gods.

57. After that, there was the assembly of the wives of Vyantara gods and Bhavanvāsi gods; after that, as a rule, there would be (the assembly) of the Jyotiṣka gods

58. Then in the (other) parts, there would be the assemblies of the lords of Vyantara and Bhavanvāsi; then there would be those of the heavenly gods such as Saudharma and others

59. In the other parts, there would be the assembly of men and kings; the assembly of the animals is in the north-eastern direction.

60. Thus in the group of kings and gods with their minds pleased, Gautama saluting the Tīrthankara, asked about religion and irreligion.

61. Then the best of the Jina having a serene voice like that of the cloud, preached in Ardha-māgādhī language the religion which causes welfare of all the living beings.

62. Substance should be known to be two-fold—living and non-living; living beings are of two kinds—liberated beings and those in the worldly life.

63. The liberated beings have happiness which is infinite and incomparable; it is indestructible, unshakable, infinite and is always free from any injury.

64. Now the living beings in the worldly life should be known to be two-fold—mobile and immobile; both again are of two kinds—developed and undeveloped.

65. Earth, Water, Fire, Wind and Vegetable are said to be the immobile; beings with two senses and more are the mobile which is two-fold—conscious and unconscious

66. That substance which is non-living is divided into divisions such as Dharma, Adharma and others. Liberation is possible for the noble; the opposite is the case with the ignoble.

67. The soul always binds the Karma by means of wrong faith and activities, as also by means of passions accompanied by the taints of the soul

68. The man protected in the activities of mind, body and speech acquires infinite merit with the help of tranquility and by means of knowledge, faith, conduct and penance.

69. Karma is said to be, in short, divided in eight divisions; the living beings are bound and released by means of dispositions.

70. The momentary happiness of beings, in the worldly life, which are insatuated with the attachment of the sensual pleasure is really manifold misery.

71. Beings of sinful deeds will not get happiness in hell even for that much time which is taken for the closing of the eye.

72. The animal creatures pass their time enjoying the misery of torture, beating and other bad things such as bondage and remonstrance etc.

73. Men get grief, bodily and mental, by means of union and separation, gain and loss and by love and hatred

74. Even the gods having less glory get grief by seeing the groups of gods with greater glory; (their) grief is much more at the time of the fall.

75. In such deadly worldly life of four existences, the fallen soul gets human birth only with difficulty.

76. Even though human birth is obtained, one is born in the families of Shabara etc. who have little splendour; the birth in an excellent family is difficult.

77. Though born in a good family, one will be dwarf, deaf, blind, dumb, having a crooked hand and hump-backed; the son, will get, with difficulty, a body with all the five sense-organs healthy.

78. Though the collection of all good things is obtained, a man wanting in merit will not have a religious mind and the ignorant will not have it due to infatuation and greed.

79. Even though inclination to religion is obtained, one will be made to wander in evil religions; and he would not get religion preached by the Jina.

80. In the case of a man whose mind is not turned to religion after having obtained human birth, (it can be said that) the nectar in his hand is as if lost.

81. There are some courageous men who having taken the vows with devotion keep them unbroken and obtain excellent place.

82. There are others who having meditated on the twenty duties enjoined by the Jina obtain infinite happiness capable of agitating the three worlds.

83. There are others who practise severe penance and shorten the worldly life; such persons, having lived two or three existences, obtain incomparable liberation.

84. (There are some, who practise great penance, propitiate with the strength of the intellect and die; they become Ahamindras in the residences of the excellent Varavinānas.

85. Having fallen from there, for a long time they enjoy the enjoyments and glories of Haladharas and sovereign kings, practise religion and are liberated.

86. There are others who having taken the duties of the ascetic are conquered by the fierce hardships and fall from self-control; they again accept the lesser vows

87. Others are satisfied only by the sight of the Jinās; even in dreams they do not abandon and abstain (from sin).

88. Some whose minds are deluded by wrong faith, who are without any character, are rowies, and are greedy of the sensual pleasures enter the fierce battle.

89. Others having done acts such as ploughing etc. which injure various creatures, go to hell having severe, great and fierce pain.

90. Those who have deceitful and fraudulent nature and who deal with false weights and false measures do not believe in religion and acquire animal existences.

91. Those that practise straight-forward religion, have little passions, are good by nature and are possessed of medium human qualities, get human birth.

92. Those who are possessed of lesser vows, great vows and ignorant penance, become gods due to their disposition.

93. Those that are pure in their faith, knowledge and conduct and in the activities of the various sense-organs and are indifferent even to their body, get liberation having shaken off Karma.

94. The lions among the ascetics who are free from the eight Karmas obtain that liberation which is indestructible, infinite, free from harm, blissful and exceedingly happy.

95. The souls bound with Karma wander in the great ocean of the four existences ; none will cross it without the boat of Jain religion.

96. In the great summer of worldly life, the whole of the world which is heated by the heat of the misery and severe pains becomes cooled by the cold of the clouds in the form of the words of the Jina

97. Then those gods having listened to the sermon (religion) come out from the lotus-like mouth of the best Jina, went to their places having obtained right faith.

98. The king of Magadha also, having bowed down to Vira Jina with devotion, reached Kusaggaṇayār - accompanied by all his retinue

99. By this time, the sun set at the end of the day ; the lotuses faded and there was the separation of the pair of chakra-vāka birds

100. Darkness spread in the sky—the dark colour staining the light of good men's conduct in all the quarters ; that is known to be the nature of the wicked.

101. The king also in his place which was brightened by the burning rays of the jewelled lamps, slept happily in the bed of a sofa covered by a flowered cloth.

102. While he was enjoying sleep, he saw the best Jina in the dream and then with great effort asked his doubt.

103. And then the high-souled woke up being praised by hundreds of auspicious songs by the voice of the bands and the sound of the many drums which was deep, great and serene.

104. (He) began to think, "It has been said by Vira that this world full of religion will become the abode of men such as sovereign kings and others".

105. "Now, my mind greatly doubts about Padma-charitra (life of Rāma); how the great Rāksasas, though very strong, were killed by the Vānaras (monkeys) "

106. " By the religion of the Jina alone, brave persons proud of their strength, were born in great and greater families and the other became well-versed in hundreds of learnings ".

107. " It is heard in the common-place scripture that all the Rāksasas headed by Rāvana maintained themselves by eating and drinking marrow, blood and flesh ".

108. " Indeed there was a brother of Rāvana named Kumabhakarjā who was very strong; he slept in his bed for six months without any break or fear ".

109, 110. "Even though his body would be crushed by big elephants resembling mountains and his ears would be filled by pitchers of oil while he was sleeping, still, he would not hear the sound of drums sounded in his front nor would the high-souled get up from his bed if the period (of six months) was incomplete" .

111. " When he would get up, he would be overcome with great and fierce hunger and would devour whatever would be in his front such as elephants and buffaloes. "

112. " Having filled his belly with many gods, human beings, and elephants, he would again get on his bed and free from fear would sleep for six months. "

113. " Besides, it is also heard that Indra being defeated in the battle by Rāvana was bound in chains and was brought to the town of Laukā "

114. " What man in the three worlds even though accompanied by the gods and demons, would be able to conquer Indra who upholds the Jambū dwīpa upto the ocean,

115. "One will be (reduced to) the heap of ink even by the thought of him who has the best elephant called Airāvata and has the thunderbolt for his unfailing striking."

116. "The poets have composed Rāmāyana with the perverse contents, like the killing of a lion by the deer or like the destruction of an elephant by a dog."

117. "All this is false because of ideas contrary to reasoning; persons, in this world, who are wise do not believe in this."

118. The king who was thinking thus then became eager to go for the salutation of (to pay homage to) the Jina which would be the cause of the removal of the doubt.

119. The clear light of the sun possessed of bright rays blooms excellent lotuses from which the bees come out and the region is (made) exceedingly charming by the sound of the sweet syllables; it penetrates the wind of the trees and releases the pollen.

Or

The sunlike words which are possessed of the rays of Vimalasūri are very pure; they have come out of (his) excellent mouth and are arranged in lines; the regions are made exceedingly charming by the sound of the sweet syllables; they are mounted on the saving boat and cause men to shed their dirt.

CHAPTER III.

1. Seated in the Assembly Hall, his body decked with all ornaments and with the footstool illumined with the rays of the pearls in the crowns of his vassals.—

2. That king of the Magadhas, whose alacrity and enthusiasm was solely with the intention of seeing the sage.

mounted the excellent elephant full of all the auspicious characteristics.

3. He then marched out of the city surrounded by excellent elephants, horses (i. e. cavaliers), chariots (i. e. charioteers) and warriors. That best of kings reached (the place) where the divine (sage) Gautama was.

4. Having reached that spot, he saw the best amongst the Gaṇadharas in the midst of a group of excellent ascetics, the autumnal sun as it were, in point of lustre.

5. Descending from the elephant, and going round the ascetic, the king, delighted at heart, bowed down to him, placing the bud-like folded hands on the head.

6. Being blessed by him he sat down at the feet of the sage, and asked him with the great decorum everything including the bodily welfare etc. of the sage.

7. Knowing the relevant (things), full of modesty and courtesy, the king once again questioned Gautama, the dispeller of all darkness in the form of doubts.

8. I wish to hear, O glorious one, the history of Padma (Rāma) clearly; for the heretics (Lit. the Exponents of false faiths) have proclaimed perverted (accounts).

9. If, O glorious one, Rāma were (as they say) a demon as valorous as the best of gods, how then was he vanquished by lower creatures like the monkeys on the battle-field ?

10. (They further add)—Rāma pierced a golden-bodied deer with an arrow in the forest and that Vālī was killed treacherously for the sake of Sugriva and Tārā.

11. Furthermore, having gone to the abode of gods and conquering the lord of gods in the battle, he was put in prison tied with strong and hard fetters.

12. And Kumbhakarna, though well-versed in all the sciences and arts used to sleep (according to them) for six months! How again was a budge built by monkeys on the great ocean?

13. Favour me, therefore, O divine one and tell the truth accompanied with the (real) causes (or arguments). Destroy this darkness of doubt by the light of knowledge.

14. Then the Pontiff (or Ganadhara) said, listen, O best among men, giving me your mind and ear! I shall tell unto you (all that) just as the omniscient one has told (me)

15. Daśanana (the ten-mouthed one) is not said to be a demon eating flesh. All that what those bad poets have described is a lie.

16. Anything, without foundation or grounds, does not give you facts -- though it might be told (by men). O king, these words are thus without (any foundation of) facts and hence are like a (tree) with its roots cut off.

17. First of all I shall describe the time and the place there (in that story). And then listen, in due order 'the lives of (all) the great men (involved in the story).

18. Akāśa or Space is infinitely infinite and in the centre of that is (situated) the world which is without a beginning but having end and is divided into three divisions.

19. The world is, at the bottom, like a cane seat. The middle portion resembles a Jhallari while the top has the shape of a muraja

20. The whole resembles a Tāla (a musical instrument) and is encircled by three circles. In the midst is the lower world (situated) in many islands of the ocean

21. In the centre of that is the continent of Jambu, having the shape of a mirror. Its dimensions are a hundred thousand yojanas.

22. It is surrounded on all sides by *Lavana Samudra* (Saline Ocean). It is (situated) on a platform on the posts of which lotuses are engraved and on the entrances it has burning lustre.

23. In the centre is the mount *Mandāra*, adorned with four forests and having various gems. It is ninety-nine thousand (*yojanas*) high and ten *yojanas* in breadth.

24. It penetrates below (in the earth) one thousand *yojanas* and touches the layer of adamants. And above, it touches the *Saudharma* heaven by its peak.

25. There are six *Vasadhara*s (mountains) and seven continents. There are fourteen great rivers and four *Nābhī* mountains.

26. The *Vakkhāra* mountains are twenty, the capitals are thirty-four and the *Vaitālīya* mountains also should be known to be as many.

27. There are sixty-eight caves and thirty thrones; in the *Uttaradevakurns* there are excellent heavenly trees.

28. There are two hundred *Kāncanakūta* (mounts) and six lakes. There are two *Kamalagiri* mountains *Chitra* and *Vichitra*.

29. There are six *Bhogabhūmis*, which are adorned by excellent trees and are attractive; in these places are the temples of the *Jinas*.

30. And here in this Saline waters there are four islands charming in (by) the sanctuaries of *Jinas* and in point of pleasures just like the heavenly regions.

31. In the *Jambudvīpa*. ■ the south of *Bharata*, lies the island of the demons. The island inhabited by *Gandharvas* is to the west of *Videha*.

32. Then to the north of *Airāvata* is the island of *Kinnaras* and to the east of *Pūrva-Videha* lies the island of *Varuna*.

33. In Bhārata and Airāvata there is the increase and decrease (in time etc). In the remaining (islands) the time (or Kāla) is always constant.

34. The lord of Jambudwīpa, the great prosperous Anādhīya (Anādhātā) accompanied by thousand gods ruled all.

35. In ancient times during the Sāsānā period (i. e. the golden millennium) this Bhārata-kṣētra was like the Uttarakuru-kṣētra, complete with all pleasures and abounded in the excellent desire-yielding trees

36. The men then possessed a height of three Gavyutis, were square built, and had a life of three Paṇḍyas.

37. There were desire-yielding trees supplying musical instruments, food, ornaments, desires, dresses, houses, lamp, lights, pots and flowers.

38. With the help of these they always enjoyed charming pleasures to their hearts' content very happy and not conscious even of the time spent

39. And when there was little life remaining, they created a beautiful pair (i. e. a boy and a girl) and then breathing their last would obtain the happiness of gods

40. Then the lions etc. were gentle and never got wild with one another. They also enjoyed happiness roaming at will

41. In Bhārata as also the Airāvata kṣētras there is the increase and the decrease of time. In the remaining ones there is neither the increase nor the decrease of time

42. Having heard this, the king, having bowed down to the sage again, asked, 'by doing what is a man born in this Land of action'.

43. Then the Gaṇadhara replied :- those good persons who are straightforward, attain this Land of activity by conferring gifts to the monks

44. Those who give gifts to bad persons in order to enjoy happiness and pleasures (in the next birth), are born as elephants etc. and enjoy the pleasures of elephants.

45. Just as seed (sown) in a well tilled ground increases and never diminishes even so, (by) munificence to good ascetics one acquires much merit.

46. Just as in one and the same lake, water is drunk by a cow and a snake but, in the case of the snake it turns into venom while in the case of a cow it is transformed into milk,

47. similarly, gifts given to one who possesses good character and the other who is devoid of it is respectively fruitful and futile in the other world. Its merit (depends on) the special nature of the receptacle (or receiver).

48. In this way, oh king, I have told you in brief the nature of charity. I shall now explain to you (the causes of) the birth in a noble family. Listen.

49. Just as the moon increases and decreases (in digits) by its own nature, even so the ascending aeon increases and the descending one diminishes (because it is in their nature).

50. During the third period, when the eighth part of the Pallyopama was remaining, the first scion of the noble family by name Pratiśruti was born.

51. The high-souled one, knowing his previous incarnations in all the three births was favoured by the muse of learning herself and (during his life time) the world was happy in every respect.

52. And thus, after some time had passed was born samnu; after him came Kleramkara and then followed Kheramdhara.

53. Then the great Shrankara and then Sima dhara who gave delight to the subjects; and after him was born Chakka in the Uvata- vasa.

54. It was this Chakkin who encouraged the people when they were frightened at the sight of the sun and the moon and told to them whatever took place.

55. Then was born the wise and great Vimalavāhana; (after him) Abhichandra of the lustre of the moon and then Maudeva, Prasenajit and Nābhī.

56 These fourteen law-givers born in the Bharata-kṣetra, were proficient in polity in the world and were like fathers to their subjects.

57. In the place where Nābhī himself lived, there was a wonderful (desire-yielding) tree which was surrounded by various gardens and wells and was the abode of pleasure and duration of life.

58. He had a beloved wife, Maudevi, (by name) who was possessed of many virtues, youth, beauty and of good form and was like a goddess incarnate.

59. And the goddesses Hri, Shri, Dhrti, kīrti, Buddhi and Laxmī were so to say in her service and obeyed her commands at the instance of Indra.

60 The goddesses performed the duties like (the preparation of) food, drink, sandal, bed, seat, and bathing etc. and they congratulated her by means of dance, music and lute.

61. Then once upon a time, the queen Maudevi who was sleeping comfortably on a rich bed, saw the auspicious fourteen dreams, during the last watch (of the night)

62. (They were :—) A bull, an elephant, a lion, excellent glory, a garland of flowers, the moon, the sun, a flag, a pitcher, a lake, an ocean, a celestial car, an excellent house and a fire—like lustre of the heap of jewels.

63. At the close of the dreams, being just awakened by the sound of the drums giving out the notes of hailing, she shone like a lotus plant (or lily) at the advent of the sun,

64. Having performed her toilet and other auspicious duties, she went to Nābhi, her eyes full of the expression of joy. Seated on jewelled seat, she told her husband the auspicious dreams (she dreamt).

65. Grasping the significance of the dream, Nābhi said, " O Beautiful one, a prophet will be born of your womb. "

66. Having listened to these words, Marudevi, with all her body full of raptures, and with her lotus-like eyes blooming, was full of the bristling of hair due to joy.

67. Six months from the time of the fall (from the heaven) would the best of Jinns enter the womb; the God of wealth would shower jewels for fifteen months.

68. Vrsabha is acclaimed in the world as Hiranyagarbha, because while he was in the womb there fell a shower of jewels along with that of gold.

69. Having lived in the womb, he came out endowed with the three (types of) knowledge stirring all the three worlds.

70. At the sight of the birth of a son, Nābhi, being delighted, proclaimed (lit. made) a festivity with all the auspicious pomp and resounding with the notes of loud drums and other musical instruments.

71. The best of the gods, seeing their seats shaken by holy breezes (bracing breezes), saw then by their supernatural knowledge that the Jina was born.

72. The Bhuvanavāsi gods stood up blowing conches, the Vyantaras making the sound of drums and the Jyotiska gods making a roaring sound like that of a lion—all of them in great confusion.

73. Even the gods in heaven were shaken (in their places) and being awakened by the sound of bells, came down to this world of mortals with all their pomp.

74 All the four-fold gods, mounted on excellent elephants, horses, bulls, lions, and aerial cars came down to the house of Nābhi.

75. And the delighted gods showered jewels in the house of Nābhi—the shower containing Lapis—lazuli, diamonds, emeralds, Katketana and Sūryakānta jems.

76. The general of the army (of gods) took the Lord of the Jinas in his hands and brought him near the king of gods, placing by the side (of the mother) the artificial child

77, Then having bowed down, Indra took the Jina in haste and was not satisfied though he was looking (at the Jina) with the thousand eyes.

78, And then the gods proceeded towards the (mount) Mandāra, in large crowds, covering the (whole expanse of the) sky and with their bodies shining with ornaments.

79—83. Then was seen an excellent mountain -which was full of crystal stones and various jewels, -which was agitated by tender creepers, -on which long garlands of wced flowers were hanging, -which was shining by the rays of the various big jewels springing from the peaks, -which had shining, clean and tender petals and had twigs which were shaken by the wind, -on which sang the bees rich with the fragrance of flowers blossoming from excellent trees, -where flowed the brooklets and streams of water with a murmuring noise, -which was full of beasts and animals such as horse, mongoose, bull, lion, boar, dog and deer, -where large crowds of people sported fearlessly as they pleased, -which was enjoyed by the crowds of the best of Garudas, Kinnaras, Uragas and Kimparusas and the regions of which were filled with the sweet music and whispering of the divine damsels.

84. It was mountain Meru with such qualities. On it excellent and great peak, all those noble gods got down.

85. There was seen the Pāndukambala slab of stone, with the jewels bright and shining, wet with the moon-stone and making the ten directions bright.

86. The best of Jinās was placed on the throne by Indra who was delighted and pleased; and the (gods) began the very rich coronation ceremony.

87. On the occasion of the bathing at the time of the birth excellent drums such as *Bheri*, *Zallari*, *Aīnga*, *Mīdanga*, *Shankh* and *Panava* were sounded creating a rumbling noise like that of the clouds.

88. There were various *Gandharvas*, *Yaksas*, *Kinnaras*, *Tumburnyas* and *Mahoragas* with excellent flowers, sandal, incense and divine garments in their hands

89. Being pleased; some of them danced; others sang in sweet voice; while some others clapped their hands and spread their legs

90. Some held the umbrella over him and some sounded the drums so as to produce a deep and loud noise

91. The wives of the gods danced artistically with amorous and coquettish gestures, placing the foot beautifully and full of excitement due to the side-glances.

92. And the gods showered from above, flowers rich in various smells; so that the sky that was quite clear became within a moment dusty with the pollen.

93. Then the groups of gods brought speedily the pitchers filled with the water of the milky ocean for the coronation of the best amongst the Jinās.

94. Then Indra began the coronation ceremony (lit. poured the water on him) taking a jewelled pitcher, to the accompani-

ment of the sound of the bustle of the hymus in praise (of the Jina) and the noisy notes of greetings.

95. Yama, Varana, Soma and other great gods of great glory bathed the prince carefully and with pleased minds.

96. The goddesses like Indrāṇī and others gladly besmeared (his body) with fragrant perfumes and powders with their fingers resembling the fresh blossoms (or sprouts).

97. And thus having done the sprinkling (or bathing) ceremony the delighted India then arranged the ornaments and decorations in their proper places, according to proper rules, on the body of the Jina.

98. And over his head was placed the crest-jewel, the best protection; the ear-rings (were put) on the ears and the sapphire bracelets on the arm.

99. The waist-band was fastened on the cloth girt round the loins of the Jina; it, being brightened by the jewels, shone over the divine garment.

100. With great respect, having decorated his body with ornaments, Indra, delighted in mind, began to praise the Jina.

101. Hail to you! O sun to all darkness in the form of ignorance. You who are like the full-orbed moon unto the lotuses in the form of Bhavya (pious) souls. Hail to you, again, who drain the ocean of worldly existence and you who are adorned with the mark of embellished Shrivatsa.

102. And the other gods also having praised the best of the Jinas by (singing) his good qualities and having gone round him thrice, dispersed as they had come.

103. And then Harinagaveśī, having brought the lord of Jinas to his house and placing him on the lap of his mother returned to the abode of gods.

104. Then that Marudevī, seeing her son adorned with celestial ornaments, could not contain within herself, with her hair bristling (due to joy).

105. Seeing the son besmeared with plenty of divine sal-
fign and adorned with excellent jewels, Nābhi carried (with him
the pride of) the excellence of the three worlds

106. And the delighted Nābhi named (the child) as
Vṛṣabha in that a bull as white as the moon and the Kunda
flowers had entered (in dream) the belly of (its) mother.

107. He who was surrounded by the boys in heaven and
would play with hundreds of sports, grew up day by day by the
strength of the food of nectar on the thumb.

108. In a short time, he attained physical growth and
became exceedingly beautiful; with his chest marked by the sign
of Shrivatsa, he was the abode of good marks and characteristics.

109. (He had) the height of fifty Dhanus and possessed a
body which had the Vajra-nārācha shape, was endowed with
thousands of good marks and was shining with lustre like the sun.

110. At that time, excellent and various food, drink, car-
riage, bed, seat and ornaments etc. were given to him by the gods.

111. At the time when the various desire-yielding trees
perished in course of time the juice of sugar-cane was the food
of men.

112. The earth was devoid of arts, sciences, religion and
irreligion; nor there was any origin of things of welfare and of
the heretics.

113. At that time, the god of wealth created a town having
lofty ramparts of excellent gold, nine yojanas in extent, twelve
yojanas in length and full of jewels.

114. The revered Jina Vṛabha himself advised the establishment of the groups of villages, towns, cities and the arts of welfare.

115. Those excessively strong men who were appointed by him for the protection became famous and renowned in the world as the Ksatriyas.

116. The courageous men who were engaged in trade, ploughing, keeping of the cows and business were named as Vaiśyas.

117. Those who were engaged in the mean things and who always did the commands of others became the Shūdras ; they are of various types in this world.

118. As a pair giving happiness to all the beings entered on earth, that era was proclaimed in the world by the name of Kṛtayuga

119. The excellent Jina had a wife by name Sumangalā and a second by name Nandā ; he got hundred sons (such as) prince Bharata and others.

120. Both the excellent daughters, Bhāhmī and Sundarī were possessed of youth, beauty and lustre and were renowned in the people.

121. (He) showed (taught) politics to the feudatory kings, warriors, priests, commanders, merchants and to the heads of villages and taught the relation of the earth to the people.

122. Thus he passed the time enjoying the royal glory ; (once) seeing the blue garment, he became averse to worldly life.

123. (He thought) Alas ! the people being attached to the service of others, delay : they dance like mad men and do many hundreds of acts.

124. Humanity is worthless and life is as flickers the flashes of lightning. The body is merely the receptacle of multifarious diseases, sorrows, and flocks of germs (or bacteria)

125. The soul (i. e. the man) addicted to the baits of pleasures takes misery for happiness. And though mocked again and again does not mark the diminishing life (i. e. is not conscious of it).

126. And thus, discarding these pleasures of senses which are so ephemeral, I should exert for penance, self-control and for the bliss of salvation, having (first) given up all attachment (to pleasures).

127. And while he was thus meditating on the cause of the destruction of the cycle of worldly existence, the Lokāntika gods, resplendent in their crowns, approached.

128. Having bowed down with their heads, they said "It is very good, O lord, that you are enlightened (lit. awakened). Much time has passed since the path of salvation is cut off here (in this world)".

129. "These souls wander repeatedly in this dreadful ocean of existence (lit. birth). Let them cross it, resorting (lit. sticking) to the ship in the form of the gospel of Jina; please do not prolong (their tortures longer)".

130. Thus, the fourfold gods, with Indra as the chief, came there speedily for the sake of his renunciation ceremony when he had thus firmly made up his mind (to renounce the world).

131. Having bowed down to the feet of Jinās, they were delighted with joy, and were repeating the words of (greeting) 'hail' (or victory), with beautiful banners and choicest with their blossom-like hands moving.

132. He then mounted the palanquin, made of gold and studded with pearls, sandal, emeralds, Indra-nila and diamonds

133. And then the magnanimous one went out of the city, surrounded by gods and kings, with (or to the accompaniment of) thousands of drums that were beaten and with the words of greetings from the crowds of birds

131 And he came to the excellent park named Vasanta-tilaka abounding in the excellent trees of Bakul, Tilak, Champak, Aśoka, Punnāga and Nāga

135 Bidding adieu to his parents, sons, relatives and all the others around him, he then took away the ornaments like the waist-thread, bracelets etc. and (all his) clothes.

136 Having bowed down to the Śuddhas and performed the ceremony of extracting the hair in five handfuls and along with other four thousand men (the Jina) attained the highest initiation of monks.

137 And then Indra, receiving or (taking) the hair in a jewelled vessel and bowing down (with his head) threw them in the milky ocean.

138 The gods, having celebrated the great festivity of renunciation (of the Jina) in the company of men went to their respective places having saluted the best of Jinas,

139. And the wise, great and excellent Jina wandered on the earth for a year, fasting and in the company of four thousand monks

140 Some (of the monks) in the (very) first month while others within a period of two, three, upto six months and thus all the monks were sorted up by the warriors in the form of bodily sufferings

141. Out of fear from Bhṛata, as also due to the sense of shame and vanity they did not return home though tormented with hunger and thirst, but stayed on in the forest.

142 Being troubled with hunger they took fruits from the clusters of trees. 'It was proclaimed in the sky 'Do not take the fruits (at least) in the guise of monks'.

143. And then the ascetics were divided into many types—clad in bark garments, Kuśa-grass, eating fruit and behaving at (acting according to) their own sweet will.

144. Just at this time, Nami and Vinami, desirous of excellent pleasures, came to the best of Jinās and having bent their heads in salutation, took their seats contentedly at the feet of the Jina.

145. (Seeing them) thus keen on pleasures, Dharanendra left his seat and with all his paraphernalia, he also came down there.

146. Bowing down the lotus-like feet (of the Jina) he sat near the best of Jinās and there he saw both the young men with eyes like lotus petals.

147. Then the king of serpents said unto them, "For what purpose are you both standing near the Jina, with swords in your hands?"

148. Then Nami replied in these words "O lord, we have no royal splendour and it is for this purpose that we have come near the Jina.

149. No sooner were these words uttered than Dharana immediately bestowed on him diverse lores possessing (supernatural) powers.

150. The best mountain Vaitūḍhiya was recommended for their (happy) excellent abode—which was all silver and extending upto fifty yojanas.

151. Divided (in two) at the twenty-fifth yojanas and charming in both the ranges, it was two miles high and six yojanas (below) the earth.

152. The demi-god Nami, having gone to the southern range (of the mountain) founded fifty cities chief amongst them being Ratha-Nūpur and Chakrapāla.

153. And in the northern range (of the mountain) was a city named Gagana Vallabhapura which was decorated with many a temple of Jina and beautiful mansions with lofty arches.

151. And having gone ten *yojanas* above that there were ten cities of *Gandharvas*, *Kinnaras*, and *Kimpurisas* adorned with excellent mansions.

155 And going above that for another five *yojanas* was the beautiful surface of the top of the mountains charming by the temples of the *Jinas* and illumining (all) the ten quarters.

156. And in those temples there lived always the *Chāraṇa* monks, meritorious, engrossed in their study and meditation and dazzling with the splendour and lustre of penance.

157. (The country) was rich with many groups of villages, cities, harbours, parks, gardens and forests and there were rows of groups of houses dazzlingly bright, being studded with pearls, diamonds and gold.

158, 159 Abounding in excellent cows and buffaloes and presenting a charming sight by (the growth of) various corns, rich in all herbs and flowing with ghee, honey and milk, free from excessive heat as also cold and (all) dangers, it was by its very nature temperate (or gentle). (Thus, that country of demi-gods appeared as if it were a world of gods.

160. And there were the beautiful *Vidyādhara* damsels, imbued with diverse charm (and beauty) and with their faces resembling beautiful lotuses blooming because of the contact of the tender (i. e. morning) rays of the sun.

161. And the demi-gods there, valiant and proud of their learning (or lore) and strength, enjoyed pleasures as they chose (even) like gods in the world of gods.

162 And thus the great *Vidyādhara*s (living in) both the ranges, very careful in (taking) food, drink, beds and seats, enjoyed all prosperity and happiness and followed the pure path of religion as preached by the *Jinas*.

CHAPTER IV.

1. Then the revered Tathakara, having abandoned his meditation, began to wander over the earth adorned by groups of towns, for the sake of gifts (of alms) and religion.

2. Wandering in the country of Padma, in due course he reached the town of Gajapura, where lived king Sureyānsu, the abode of many hundreds of qualities.

3. At the time of mid-day he went to the town on the begging tour, while wandering in the line of houses, the Tathakara was seen by the people

4. (He was) of calm face like the moon and shining with lustre like the sun; his pair of hands was hanging long and his body was decorated with (the sign of) Shrivatsa.

5. The people offered him excellent necklaces, coronets, ear-rings, jewels, pearls, garments - cloowrics and other things; but his mind was not attached there.

6. Some, having saluted the feet, and being satisfied, placed before him expanses of excellent elephants, horses, chariots and jewels.

7. People of calm mind not knowing the sign (process) of begging, offered girls beautiful in all the limbs and with faces like the full moon

8. The Jina, whose delusion was gone, did not wish whatever the people offered; (he) with his tresses of hair hanging down, came to the residence of the king

9. Seeing the best Jina coming, the king, though standing on the terrace of the palace, entered in the vicinity of the feet (of the Jina) having recollected the former birth.

10. Having gone round him thrice, he who was horripillated with joy, fell at his feet along with all his servants.

11. Giving with all devotion the offerings in the jewelled pot he saluted the pair of feet with pure disposition

12. The best king Shreyāṇsa, with great faith, offered him the juice of sugarcane in a place which was washed and cleaned.

13. Then began to blow the wind which was pleasant, cold and fragrant; and a shower of jewels along with flowers fell from the sky

14. 'What a gift!' Thus was proclaimed in a loud and deep voice which was like that of a drum; and the best king obtained great prosperity and highest welfare.

15. Then the groups of gods and Chāraṇa ascetics said, 'It is good; you are a great person; and oh you illustrious one, the second wheel of the chariot of religion has been upheld'

16. Thus having done the introduction of the conduct of the charitable, the Jina engaged himself in auspicious meditation in the garden of Sayadāmuha.

17. By the annihilation of the Ghāti Karmas, omniscience brightening the Loka and Aloka was born to the revered ascetic when he was thus meditating.

18—19. When omniscience is obtained, the Jina gets a seat, the umbrella, the Atichhatra and chowry as also the divine tree called Kalpadruma, the sounding of the drums, and the shower of flowers; endowed with all the excellences, he obtained the glory of Jina.

20. Knowing the attainment of omniscience, the gods came and sat in the (proper) places after bowing down to the Jina.

21. The Gaṇḍhara said, "Revered sir, the living beings being helpless wander in the infinite worldly life; tell them the means to cross (it).

22. Then the best Jina whose voice was deep and sweet like that of the cloud, began to preach the two-fold religion in the midst of gods and men

23. The five great vows, the five ways of carefulness and the three controls constitute the religion of the ascetics ; because of particular activities, it becomes manifold.

24. That which is possessed of the five lesser vows and is spread over the seven disciplinary vows, is the religion of laymen who have abstained from things specially meant for them.

25 Due to religion, the soul gets greatness and the great happiness of gods and men ; due to irreligion, it gets hell which is the abode of thousands of miseries.

26. There is no shower without the clouds nor there is any corn without seed ; similarly, without religion there will not be any happiness for living beings.

27 Even if the ignorant will practise severe penance, they will become servant-gods ; fallen from there, they would be (born ■) lower creatures

28. Experiencing miseries in the worldly life of four existences which abounds in thousands of births, they wander for infinite time.

29. Having practised the religion of the Jina, some are liberated ; some become Ahamindras ; and others, firm in religion, obtain the lordship of the heavenly regions.

30. Those who praise the bondless ascetics with all devotion, do not go to the path of evil existences by virtue of its fruit.

31. Listening to the words of religion preached by the Jina, the crowds of men and gods obtained right faith, became averse to worldly life and were delighted.

32. Some of them became excellent ascetics free from paraphernalia and injurious activity; others became householders possessed of the five lesser vows.

33. Thus, at the end of the sermon, having bowed down to Jina, all the best and excellent gods went to their respective places along with their servants.

34. The province where the Jina moved about, became like the heaven; and for a hundred yojanas round about it, it was charming and free from diseases etc.

35. He had eighty-four Ganadharas among whom Vrsabhasena was prominent; and there were as many (eighty-four) thousands of ascetics.

36. At that time, full sovereignty was obtained by king Bharata; that courageous one was endowed with horses, elephants and women and was the master of the fourteen jems, (jerr-like things)

37. The hundred sons of the revered Jina Vrsabha who were like the sun and the moon accepted monkhood, being indifferent to their own body.

38. The high-souled Bāhubali who was in Taxasīlā was always hostile to him and would never bend down his head to the order of king Bharata.

39. Then the angry sovereign along with his army started out of the town against him (Bāhubali) very quickly.

40. Bharata reached the town Taxasīlā in the midst of the noise of the words of victory which were proclaimed; and immediately he became armoured for the battle.

41. Having heard that king Bharata had come, high-souled Bāhubali also started out of Taxasīlā with crowds of warriors.

42. Then began a great fight which was worthy of sight on account of the dancing headless (trunks) between the two

armies which were puffed up with the pride of their strength, and which had the drums sounding.

43. The sovereign (Bharata) was said by Bāhubali, "what is the use of killing the people? On the battlefield, let there be a fight between us two by eyes and fists."

44. When it was said thus, a fight by eyes began; the range of sight was destroyed and in the beginning itself, Bharata was defeated.

45. Again they who had excessive pride stuck to each other by the arms; and their palms were full of perturbation due to their movements and thick impelling.

46. They tied each other with the ropes half stretched, placed their hands on the necks, and raised their hands; thus those great men fought facing each other and being unvanquished.

47. Thus king Bharata was defeated in the fight by Bāhubali; then being very much angry he (Bharata) released the Chakra-ratna for killing him (Bāhubali).

48. The Sudarśana (wheel) returned being unable to kill; at that very moment, he also, who was brave by the strength of his arm (Bāhubali), got aversion.

49. He said, "Alas! it is a bad thing indeed that men knowingly act with hostility being under the influence of passion and greedy for pleasure."

50. (Foolish) people destroy sandal-wood for the sake of ashes and the pearl for the sake of the string; similarly men infatuated with human pleasures destroy the divine glory.

51. Leaving (this) fight of passion let us engage ourselves in the fight of self-control with the warriors in the form of hardships, until we get the highest thing."

52. Having saluted the Jina and plucking out the hair Bāhubali who left off all attachment became an ascetic, having destroyed the sin,

53. Bowing down with the head, the sovereign king (Bharata) said in sweet words, " Do not take initiation ; enjoy the kingdom with excessive pleasure."

54. Having bowed down to Bāhubali who stood up for meditation of one year, the sovereign reached Sāketapuri along with the whole of his army.

55. That high-souled Bāhubali also, having secured omniscience by the strength of penance and destroying the eight Karmas, got liberation which is the release from misery.

56. The sovereign king Bharata enjoyed the suzerainty over this continent of Bharata which abounded in pleasures, like India in the heavenly regions.

57. The villages were like the cities of Vidyādhara; the towns like the heavens, the householders like the kings and the kings like the god of wealth.

58. (He had) sixty-four thousands of women possessed of excellent beauty and (had) thirty-two thousands of kings with their crowns fastened (feudatory kings).

59. (He had) eighty-four lacs of best and intoxicated elephants and the same number of chariots having the emblems of banners and umbrella

60. (He had) eighteen crores of skilled and swift horses ; who could count the servants and maidservants ?

61. (He had) fourteen jern-like things and the nine stores full of precious things ; and (had) the residences in water and on earth which were guarded by the groups of gods.

62. (He had) five hundred sons who had enviable pleasures like those of the divine princes ; all these formed the royal glory of the sovereign king Bharata

63. Even the man who may have hundred tongues and an extensive faculty of intellect, will not be able to describe his whole kingdom.



64. When it was told thus, the lord of Magadha saluting asked again the best Ganadhara in charming and sweet words.

65. The origin of the three classes was heard by me in full; now, revered sir, tell me the origin of those who have the thread on their necks (Brāhmīns).

66. (Some people) injure all living beings and always do acts contrary to the ascetics; and still under the pretext of religion they carry pride.

67. When it was said like this the best Ganadhara began to narrate the truth and (said,-) Oh king, listen with attentive mind the origin of the Brahmins.

68. When the revered son of Nābhi lived in a lonely place in the excellent town of Sāketapara along with his group of monks etc. Bharata came (there).

69. Having bent his head and placed his palms at the base of (Vṛṣabha's) feet, that sovereign king said, 'Listen to these my words'.

70. 'Revered sir, let these ascetics who have destroyed their sins, do this favour; let them take pure and clean food in my house'.

71. Then the best Jina said. "Oh Bharata, this kind of food which is prepared of bought and special materials, is not allowed for self-controlled monks".

72. Hearing these words, the king thought with concentrated mind:- The ascetics who have destroyed their delusion practise severe penance.

73. The ascetics though requested again and again will not take food in my house; so clearly, I (must) give the gift of food and drink etc. to the householders.

74. These also are possessed of the virtues of five Annvratas of the householder's religion; I will feed them often (so that) there will be the fruit of merit from the gift.

75. All who possessed the conduct of a householder were called by him ; men of wrong faith came very quickly.

76. Others (of Jain faith) would not enter the house, seeing in front the sprouts of barley and rice ; then a line was made on (the body of) the householders with the Kāgaṇi jewel.

77. When they were honoured with food, drink, gift and seats etc. pride was born to them and (they thought.-) we are happy in this world.

78. King Bharata was said by Matisāgara in the midst of the assembly:- Listen with concentrated mind to what the best Jina has said

79. Oh king, those first householders whom you honoured will become heretics after Lord Mahāvira.

80. Creating out of false statements a scripture called the Vedas which preach only injury, they will kill beasts in the sacrifices.

81. Of perverse conduct and religion, not desisting from injurious activities and property, themselves of foolish dispositions, they will delude the remaining people also

82. The king who became angry at hearing these words said, ' Banish all these out of the town very soon'.

83. Being beaten by the people, they sought resort of the Tirthankara (Vrsabha); the people striking them with stones were kept off by him.

84. As Bharata was prohibited by the Jina Vrsabha in the words 'son, do not strike them', all of them were called in this world as Māhanas (Brahmanas).

85. Those who had fallen (from their vows) after first having taken the initiation, became heretic ascetics wearing the bark-garments

86. Bbrgu and Angira etc. the disciples [and the disciple's disciples, deluding the people about the heretic doctrines, became the seed in this world.

87. This is the real origin of the Brahmanas which is told to you ; oh king, now listen to the liberation of the Jina Vṛsabha.

88. Having shown the path of religion to the people, the revered lord of the three worlds obtained incomparable liberation on the mountain Aṣṭāpada.

89. Having abandoned the royal glory like grass, the sovereign king Bharata also accepted the path of the best Jina and attained unhindered bliss.

90. Thus, oh Shreṇika, I have told to you the state of the world experienced by former people; now, listen to the four races of the kings which are of bright efficacy.

Thus ends the fourth chapter of Paumachariyaṇ, which has the topic of the state of the world and the Jina Vṛsabha.